

THE 92 PĀCITTİYAS , 3TH PART, OVĀDA

BHIKKHU INDASOMA
SIRIDANTAMAHAAPALAKA

MONASTIC DHAMMA VINAYA
CURRICULUM FOR MONKS

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
-

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2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

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5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
 - Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.
-

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
 - **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
 - **Socratic Method:**
 - Facilitators ask deep, reflective questions.
 - **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
 - **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
 - **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
 - **Reflection Groups:**
 - Peer groups share insights and challenges.
-

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Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
-

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Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

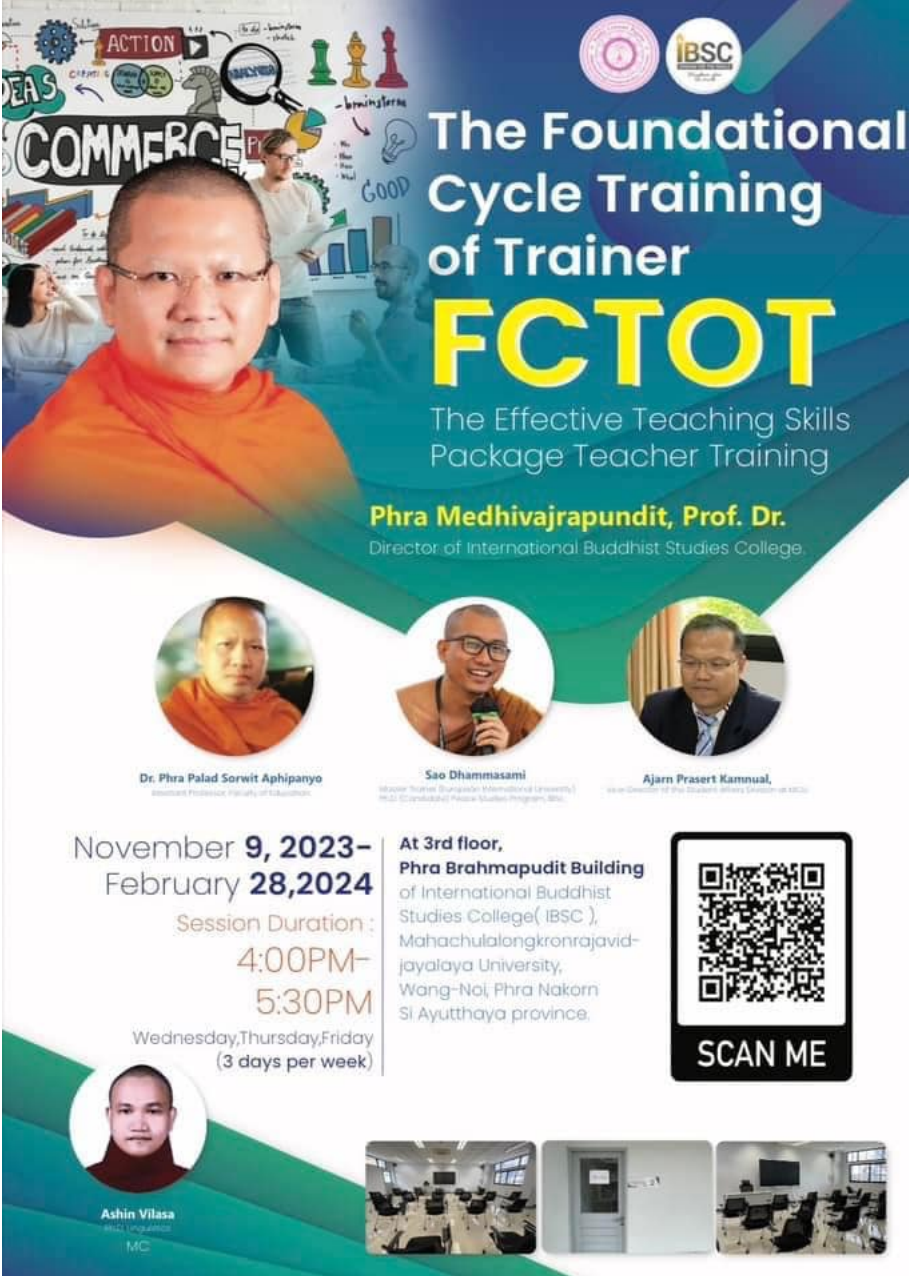
- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

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The poster features a large portrait of Phra Medhivajrapundit, Prof. Dr. on the left. The background is a collage of educational and business-related icons like 'ACTION', 'COMMERCE', 'GOOD', and 'IDEAS'. The title 'The Foundational Cycle Training of Trainer FCTOT' is prominently displayed in the upper right. Below the title, it says 'The Effective Teaching Skills Package Teacher Training'. Three smaller circular portraits of other speakers are shown in the middle. The bottom section contains the dates, session duration, frequency, location, a QR code, and a small photo of the training room.

The Foundational Cycle Training of Trainer FCTOT
The Effective Teaching Skills Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.

Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education

Sao Dhammasami
Visiting Teacher, Bangkok International University,
Ph.D. (Communication) Peace Studies Program, USA

Ajarn Prasert Kamnuat
Visiting Teacher of Thai Language, Bangkok International University

November 9, 2023 – February 28, 2024
Session Duration : 4:00PM – 5:30PM
Wednesday, Thursday, Friday (3 days per week)

Ashin Vilasa
MC

At 3rd floor,
Phra Brahmapudith Building
of International Buddhist
Studies College (IBSC),
Mahachulalongkornrajavid-
yalaya University,
Wang-Not, Phra Nakorn
Si Ayutthaya province.

SCAN ME



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CEYLON JORNEY
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Teachings Methodology
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The Effective Teaching Skills
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Sri Lanka

2 - 12 March 2024

Time: 08.00 - 10.00 PM

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Monastic Dhamma Vinaya Curriculum for Monks and Novices



Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

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Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâlîko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.

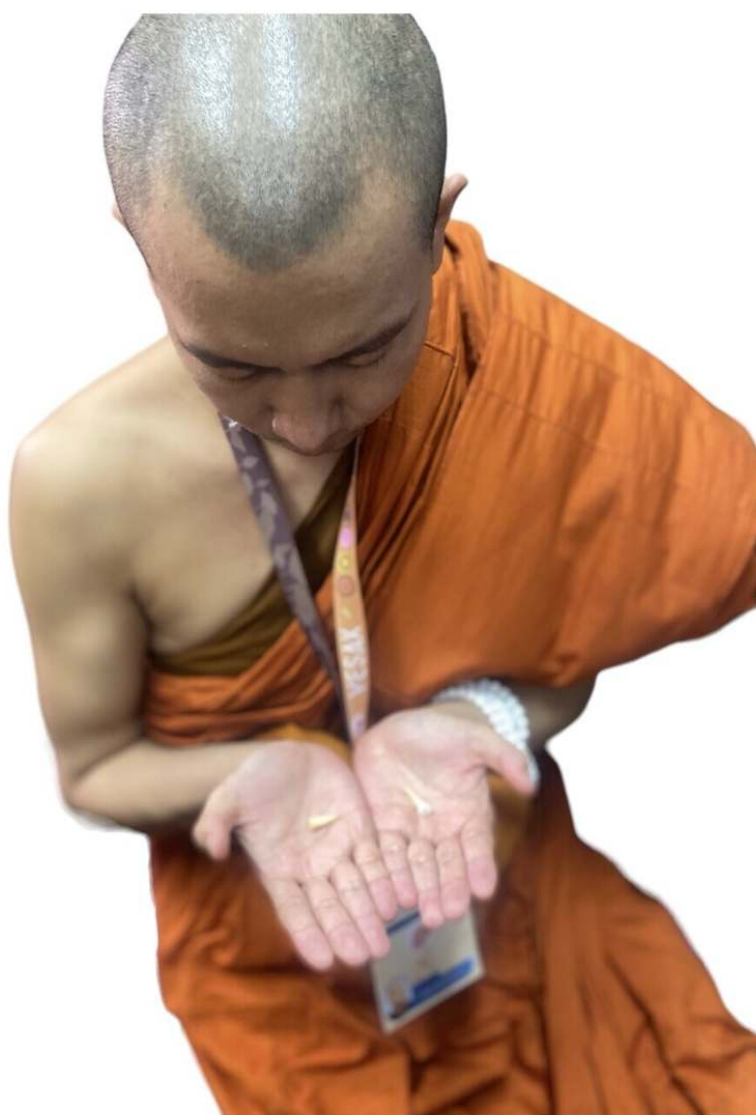


The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

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Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

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Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher's wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher's influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon.

His academic journey is complemented by his extensive study and practice of the Law of Dependent

Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed

himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable

Dr. Ashin Agganyana, the Abbot of Kanbae Phayarlay Mogkok Vipassana Center, (Yangin) who is also his

meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae

Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation

Museum.

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First Edition and First Publish

Year of Publication: 2024

The Pācittiya Rule 21 – The Rule Against Teaching Bhikkhunīs Without Saṃgha Permission

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #21)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu asammato bhikkhuniyo ovadeyya, pācittiyaṃ."

English Translation

"Not to teach bhikkhunīs without permission taken from the saṃgha. If a bhikkhu teaches bhikkhunīs, regarding the kind of respect they are supposed to show to the bhikkhus, without permission from the saṃgha, he commits a pācittiya."

This rule prohibits a bhikkhu from teaching bhikkhunīs without prior approval from the Saṃgha. Only bhikkhus who meet certain qualifications and who have received permission from the Saṃgha are permitted to instruct bhikkhunīs. This rule ensures that the teaching of bhikkhunīs is conducted by respected, experienced bhikkhus in a structured and respectful manner.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of respect, structure, and ethical boundaries in the teaching relationship between bhikkhus and bhikkhunīs. By observing this rule, bhikkhus practice mindful communication, maintain boundaries, and uphold the standards set by the Saṃgha for teaching interactions. This rule promotes respectful and responsible teaching practices and reinforces the value of discipline within the monastic community.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for requiring permission and specific qualifications to teach bhikkhunīs, recognizing the importance of respect, boundaries, and structured guidance.

2. Application

Bhikkhus will practice applying this rule by ensuring that they seek permission before engaging in teaching interactions with bhikkhunīs and respect the boundaries set by the Saṃgha.

3. Reflection

Bhikkhus will reflect on how this rule fosters respectful relationships, discipline, and a responsible approach to sharing the Dhamma with bhikkhunīs.

Key Points to Remember

1. **Permission Required:** Only bhikkhus with saṃgha permission may instruct bhikkhunīs.
2. **Eight Qualifications:** The bhikkhu must meet all eight characteristics to be eligible to teach.
3. **Purpose:** This rule maintains the integrity of teachings and prevents any potential for misunderstandings or impropriety in interactions between bhikkhus and bhikkhunīs.

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Required Qualifications	The eight characteristics a bhikkhu must have to be eligible to teach bhikkhunīs are:
	1) Respect for Pātimokkha: Cultivating pure sīla (discipline).
	2) General Knowledge of Tipiṭaka: Having a broad understanding of the scriptures.
	3) Memorization of Pātimokkha: Knowing the pātimokkha by heart.
	4) Proper Speech and Neutral Intonation: Using suitable language and a neutral tone when speaking.
	5) Respect from Bhikkhunīs' Saṃgha: Being held in esteem by the community of bhikkhunīs.
	6) Teaching Proficiency: Skilled in teaching Dhamma specifically to bhikkhunīs.
	7) No Previous Impropriety: No history of inappropriate relationships with bhikkhunīs or sexual relations with sīladharas before ordination.
	8) Seniority of Twenty Vassas: Having at least twenty rains retreats (vassa) as a bhikkhu.
Scenarios to Avoid	- Teaching or advising bhikkhunīs on respectful conduct without fulfilling the eight characteristics or obtaining saṃgha permission.
Permitted Scenarios	- Teaching is permitted if the bhikkhu has the required qualifications and permission from the saṃgha.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on respect, discipline, and mindful communication in teaching relationships.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where they practiced respectful boundaries and discipline in teaching or guiding others.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on discipline and respect in communal relationships, linking it to the importance of maintaining structured and respectful interactions with bhikkhunīs.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from teaching bhikkhunīs without Saṃgha permission and outlines the qualifications required for a bhikkhu to be eligible to teach bhikkhunīs. Discuss how this rule promotes a structured, respectful, and safe environment in the teaching relationship.

2. The Eight Qualifications for Teaching Bhikkhunīs

- Outline the eight qualifications a bhikkhu must fulfill to teach bhikkhunīs:
 1. Respecting the pātimokkha (pure sīla)
 - General knowledge of the Tipiṭaka
 - Committing the pātimokkha to memory
 - Communicating appropriately and neutrally
 - Being appreciated by the Saṃgha of bhikkhunīs
 - Proficiency in teaching Dhamma to bhikkhunīs
 - No history of inappropriate relationships with bhikkhunīs or sīladharas
 - Achieving a seniority of at least twenty vassas
- Discuss how each qualification reinforces respect, integrity, and the ability to support bhikkhunīs in their spiritual practice.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How do these qualifications ensure a responsible, disciplined approach to teaching bhikkhunīs? How does the permission process help maintain boundaries and respect within the Saṃgha?

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4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of respect, boundaries, and structure in teaching relationships, considering how observing this rule aligns with maintaining discipline and dignity in the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice situations where they request permission from the Saṃgha or discuss suitable ways to maintain boundaries in teaching contexts. This exercise reinforces the habit of following structured, respectful approaches in teaching interactions.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of respect, discipline, and ethical boundaries in teaching.

6. Game-Based Learning Activity: "Qualification Quest" (10 minutes)

Qualification Quest

In this activity, bhikkhus discuss and evaluate hypothetical scenarios involving teaching bhikkhunīs, assessing if they meet the qualifications and how to appropriately handle each scenario. This reinforces understanding of the qualifications and the responsibility required in these interactions.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart outlining the eight qualifications, visually breaking down each requirement.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of discipline and respect in teaching.
- **Kinesthetic:** Practice role-playing to reinforce the habit of following structured permission processes in teaching.
- **Tactile:** Provide small reminder cards with the eight qualifications for teaching bhikkhunīs.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of discipline, responsibility, and respect within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing discipline and respect in teaching contexts.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing discipline in teaching influences their peace of mind and sense of respect within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing respect and discipline in teaching relationships.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respect and boundaries in Saṃgha interactions.
- **Teaching Qualification Reminder Cards:** Provide small cards with guidelines for understanding and respecting the qualifications for teaching bhikkhunīs.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect, discipline, and boundaries within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice structured and respectful interactions in teaching contexts.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and responsibility in teaching.
- **Storytelling:** Share narratives that illustrate the importance of disciplined teaching relationships.
- **Case Study Method:** Present scenarios to analyze responsible ways of managing teaching permissions and qualifications.
- **Game-Based Learning:** Use Qualification Quest to reinforce understanding of the qualifications for teaching bhikkhunīs.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing discipline in teaching contexts.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where structured teaching permissions are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and discipline in teaching contexts.
3. **Conceptualization:** Connect the practice of respecting boundaries in teaching with the Dhamma's values of responsibility and integrity.
4. **Application:** Develop strategies for practicing respectful and responsible teaching within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and discipline.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and responsible teaching.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing teaching permissions respectfully and responsibly.
- **Discipline Challenges:** Set challenges for bhikkhus to practice following structured processes for teaching permissions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of respect and boundaries in teaching.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of responsibility and discipline in teaching relationships.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing discipline and respect according to this rule.

Pācittiya Rule 22 – The Rule Against Teaching Bhikkhunīs After Nightfall

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #22)

1. Pali Script and English Translation

Pali Script

"sammato pi ce bhikkhu atthaṅgate sūriye bhikkhuniyo ovadeyya, pācittiyaṃ."

English Translation

"Not to teach the Dhamma to the bhikkhunīs after nightfall. If a bhikkhu teaches bhikkhunīs after the sun sets, he commits a pācittiya."

This rule prohibits a bhikkhu from teaching the Dhamma to bhikkhunīs after sunset. This restriction promotes safety, clarity, and proper boundaries in the interaction between bhikkhus and bhikkhunīs, ensuring that the Saṃgha's principles of respect and mindfulness are upheld.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of timing, safety, and proper boundaries when engaging in teaching interactions with bhikkhunīs. By observing this rule, bhikkhus practice mindfulness and respect for Saṃgha guidelines, fostering an environment of mutual respect and ethical boundaries. This rule reinforces discipline in Dhamma teaching and enhances the safe and structured practice within the monastic community.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for not teaching bhikkhunīs after nightfall, recognizing the importance of respect, timing, and safety in teaching relationships.

2. Application

Bhikkhus will practice applying this rule by observing the boundaries set for timing and ensuring that Dhamma teaching occurs only during daylight hours.

3. Reflection

Bhikkhus will reflect on how this rule promotes respectful relationships, discipline, and mindfulness in the Saṃgha, fostering a sense of responsibility in teaching contexts.

Key Points to Remember

1. **Time Restriction:** Teaching is allowed only **before sunset**; any teaching after this time is prohibited.
2. **No Exceptions:** The rule does not provide for any exceptions, highlighting the strict adherence to this guideline.
3. **Purpose:** This rule ensures propriety and avoids situations that might lead to suspicion, dependency, or impropriety during nighttime interactions.

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Aspect	Details
Rule Summary	A bhikkhu is prohibited from teaching Dhamma to bhikkhunīs after sunset. Doing so constitutes a Pācittiya offense.
Proper Conduct	A bhikkhu may teach Dhamma to bhikkhunīs only during daytime hours, ensuring that the teaching concludes before sunset.
Improper Conduct	- Teaching or continuing to teach Dhamma to bhikkhunīs after the sun has set.
Exceptions	- None; this rule applies universally, irrespective of circumstances or permissions.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To prevent opportunities for impropriety or suspicion that may arise from interactions between bhikkhus and bhikkhunīs during nighttime.
Scenarios to Avoid	- Engaging in or extending a Dhamma discussion with bhikkhunīs after the sun has set.
Permitted Scenarios	- Teaching Dhamma to bhikkhunīs during daylight hours only.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on respect, mindfulness, and the importance of timing in monastic interactions.
- **Reflection Sharing:** Invite bhikkhus to share experiences where observing timing or boundaries in interactions has supported respect and safety in their monastic life.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on boundaries and discipline in teaching relationships, linking it to the importance of observing appropriate times when interacting with bhikkhunīs.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from teaching the Dhamma to bhikkhunīs after sunset, reinforcing the values of safety, respect, and discipline in Saṃgha interactions.

2. Guidelines for Timing in Monastic Interactions

Discuss why timing is an important consideration in monastic life. Emphasize how maintaining boundaries around time (daylight hours only) supports a respectful and mindful approach to teaching bhikkhunīs, minimizing any potential misinterpretations or distractions.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does this timing restriction support the values of the Saṃgha? What are the effects of observing timing and boundaries in maintaining respect within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of timing and respect in teaching relationships, considering how observing this rule aligns with maintaining discipline and safety in monastic life.

5. Experiential Learning Activities (15 minutes)

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must mindfully conclude a teaching session with bhikkhunīs before sunset, ensuring adherence to the time boundary. This exercise reinforces the habit of being mindful of timing and respectful in teaching interactions.

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Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the importance of boundaries and timing in maintaining respect and discipline in the Saṃgha.

6. Game-Based Learning Activity: "Timekeeper Challenge" (10 minutes)

Timekeeper Challenge

In this activity, bhikkhus discuss or role-play scenarios where they must assess if they are approaching nightfall in their interactions with bhikkhunīs. This reinforces mindfulness of timing and respectful boundaries in teaching settings.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating safe times for interactions and reasons for maintaining time boundaries in monastic life.
- **Auditory:** Share a story from the Dhamma that emphasizes mindfulness of time and respect for boundaries.
- **Kinesthetic:** Practice role-playing to reinforce the habit of ending interactions respectfully and within appropriate times.
- **Tactile:** Provide small reminder cards about the importance of adhering to teaching times for bhikkhunīs.

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8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, discipline, and responsibility in teaching contexts.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing timing and discipline in teaching.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how observing timing and boundaries in teaching influences their peace of mind and sense of respect within the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

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10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing discipline in timing and boundaries.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respect and timing in Saṃgha interactions.
- **Timing Reminder Cards:** Provide small cards with guidelines for observing respectful timing when teaching bhikkhunīs.

11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of timing, respect, and discipline within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice mindful and timely teaching interactions with bhikkhunīs.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of timing and respect in the Dhamma.
- **Storytelling:** Share narratives that highlight the importance of respecting timing and boundaries in interactions.
- **Case Study Method:** Present scenarios to analyze respectful and timely approaches to teaching.
- **Game-Based Learning:** Use Timekeeper Challenge to reinforce respectful timing in teaching contexts.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful timing.

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12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where responsible timing in teaching is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect for timing and boundaries in teaching.
3. **Conceptualization:** Connect the practice of respecting time in teaching with the Dhamma's values of discipline and mindfulness.
4. **Application:** Develop strategies for practicing timing and responsibility within the Saṃgha.

13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect for timing.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined teaching.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful timing in teaching interactions.
- **Timing and Respect Challenges:** Set challenges for bhikkhus to practice ending interactions mindfully before nightfall.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of timing and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respecting timing in teaching relationships.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing mindful timing according to this rule.

Pācittiya Rule 23 – The Rule Against Visiting a Bhikkhunīs' Monastery for Teaching Without Specific Permission

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #23)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhunussayaṃ upasaṅkamitvā bhikkhuniyo ovadeyya aññatra samayā, pācittiyaṃ, tatthāyaṃ samayo, gilānā hoti bhikkhunī, ayaṃ tattha samayo."

English Translation

"Not to proceed to a monastery of bhikkhunīs in order to teach. If a bhikkhu proceeds to a monastery of bhikkhunīs and gives a teaching, he commits a pācittiya."

This rule prohibits a bhikkhu from visiting a bhikkhunīs' monastery to give a teaching unless he has explicit permission from the Saṃgha. Exceptions are made when a bhikkhunī is ill or if he is reporting matters discussed during uposatha regarding the bhikkhunīs, provided he has permission. This rule reinforces boundaries, ensuring that interactions are conducted with respect and within a structured framework set by the Saṃgha.

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2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respecting boundaries and structured permissions in their interactions with bhikkhunīs. By observing this rule, bhikkhus ensure that interactions are carried out in a manner that aligns with the values of respect, discipline, and safety within the Saṃgha. This rule helps to maintain clear and respectful boundaries, reinforcing a responsible approach to interactions between bhikkhus and bhikkhunīs.

3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for requiring permission to visit a bhikkhunīs' monastery, recognizing the importance of boundaries and structured permission in Saṃgha interactions.

2. Application

Bhikkhus will practice applying this rule by ensuring that any visit to a bhikkhunīs' monastery is conducted only with Saṃgha permission and only when necessary.

3. Reflection

Bhikkhus will reflect on how this rule promotes respect, boundaries, and discipline in interactions with bhikkhunīs, fostering a responsible and mindful approach within the Saṃgha.

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Aspect	Details
Rule Summary	A bhikkhu is prohibited from proceeding to a bhikkhunīs' monastery to teach or instruct without a specific and permissible reason. Doing so constitutes a Pācittiya offense unless certain exceptions apply.
Proper Conduct	A bhikkhu may only proceed to a bhikkhunīs' monastery if the situation meets specific exceptions outlined in the rule (e.g., sickness of a bhikkhunī or saṃgha-directed duties).
Improper Conduct	- Going to a bhikkhunīs' monastery without legitimate cause and teaching or instructing them.
Exceptions	- A bhikkhu may go to a bhikkhunīs' monastery under these conditions:
	- The bhikkhunī is sick , and his visit is for the purpose of teaching or aiding her recovery.
	- The saṃgha has given explicit permission for the visit, such as to report matters discussed during uposatha.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To prevent unnecessary interactions and dependency between bhikkhus and bhikkhunīs and to ensure that visits are strictly for legitimate purposes.
Scenarios to Avoid	- Visiting a bhikkhunīs' monastery without an authorised reason and engaging in teaching or discussion.
Permitted Scenarios	- A sick bhikkhunī requires instruction or assistance, and the visit is approved by the saṃgha.
	- Reporting back on uposatha discussions or decisions concerning the bhikkhunīs, with prior saṃgha permission.

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4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on respect, boundaries, and structured interactions in monastic life.
- **Reflection Sharing:** Invite bhikkhus to share experiences where observing boundaries has supported respect and mindfulness in their interactions.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on timing and boundaries in teaching interactions, linking it to the importance of obtaining permission and respecting guidelines in visiting a bhikkhunīs' monastery.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from visiting a bhikkhunīs' monastery to teach unless he has specific permission from the Saṃgha, with exceptions only for a sick bhikkhunī or for relaying Saṃgha communications from uposatha. Emphasize how this rule maintains respectful boundaries and prevents casual or unnecessary interactions.

2. Guidelines for Visiting a Bhikkhunīs' Monastery

- Discuss specific scenarios where permission is granted:

- Visiting a bhikkhunī who is ill.
- Reporting back uposatha discussions relevant to the bhikkhunīs.

Explain the importance of seeking permission from the Saṃgha and how these guidelines prevent potential misunderstandings or disruptions within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does respecting boundaries in this way support the values of the Saṃgha? What are the effects of maintaining structured and respectful interactions on relationships within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of structured permissions in their interactions, considering how observing this rule aligns with maintaining discipline and respectful boundaries.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they respectfully request Saṃgha permission to visit a bhikkhunī's monastery or respond to scenarios where a visit is not necessary. This exercise reinforces respect for structure and discipline in monastic interactions.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of boundaries, respect, and discipline in interactions.

6. Game-Based Learning Activity: "Permission Path" (10 minutes)

Permission Path

In this activity, bhikkhus discuss or role-play scenarios where they evaluate if they have the proper permissions or reasons to visit a bhikkhunī's monastery. This reinforces understanding of appropriate situations and the importance of Saṃgha permission.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating scenarios that require Saṃgha permission and those that don't.
- **Auditory:** Share a story from the Dhamma that emphasizes boundaries and respect in interactions.
- **Kinesthetic:** Practice role-playing to reinforce the habit of following structured permission processes.
- **Tactile:** Provide small reminder cards outlining scenarios that require Saṃgha permission to visit a bhikkhunīs' monastery.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect and discipline in Saṃgha interactions.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing permission and boundaries.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing boundaries and permission influences their peace of mind and sense of respect.

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9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing discipline and boundaries.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respecting permissions and boundaries.
- **Boundary Reminder Cards:** Provide small cards with guidelines for respecting permission in visiting bhikkhunīs' monasteries.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and permission in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice structured and respectful interactions with bhikkhunīs.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of boundaries and respect in the Dhamma.
- **Storytelling:** Share narratives that highlight the importance of respecting structured permissions.
- **Case Study Method:** Present scenarios to analyze responsible ways of managing permissions and visits.
- **Game-Based Learning:** Use Permission Path to reinforce understanding of appropriate permissions for Saṃgha visits.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection and application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing boundaries and permissions.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where permission and respectful boundaries are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining discipline and respect for boundaries in interactions.
3. **Conceptualization:** Connect the practice of respecting boundaries with the broader values of responsibility in the Dhamma.
4. **Application:** Develop strategies for practicing boundaries and permission within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and discipline.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined interactions.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with respecting permissions in interactions.
- **Permission and Respect Challenges:** Set challenges for bhikkhus to practice seeking permission mindfully.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of boundaries in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of boundaries and permissions.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respect and structured permissions according to this rule.

Pācittiya Rule 24 – The Rule Against Accusing a Bhikkhu of Teaching Bhikkhunīs for Material Gain

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #24)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu evaṃ vadeyya 'āmisahetu therā bhikkhū bhikkhuniyo ovadantī' ti, pācittiyaṃ."

English Translation

"Not to accuse a bhikkhu of teaching bhikkhunīs so as to receive offerings. If a bhikkhu accuses a bhikkhu who gave teachings to the bhikkhunīs—with the permission of the saṃgha—of doing it in order to obtain material benefits, he commits a pācittiya."

This rule prohibits a bhikkhu from accusing another bhikkhu of teaching bhikkhunīs with the motive of receiving material gain, provided the teaching was given with Saṃgha permission. This restriction encourages integrity and discourages baseless accusations within the Saṃgha, fostering trust and harmony.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of trust, integrity, and respect within the Saṃgha. By observing this rule, bhikkhus learn to avoid harmful assumptions about others' intentions, especially in sensitive areas involving teaching relationships and offerings. This rule supports a respectful and harmonious Saṃgha environment, where motivations are not questioned without reason, and accusations are made only with substantial evidence.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for avoiding baseless accusations, recognizing the importance of integrity, respect, and trust within the Saṃgha.

2. Application

Bhikkhus will practice applying this rule by exercising caution and mindfulness before making assumptions or accusations about others' motivations, especially concerning material benefits.

3. Reflection

Bhikkhus will reflect on how this rule fosters a culture of respect, trust, and harmonious relationships within the Saṃgha, encouraging mindful speech and compassionate understanding.

Key Points to Remember

1. **Truthfulness:** False accusations constitute an offense, while true accusations, if made with evidence, do not.
2. **Saṃgha Permission:** Teaching bhikkhunīs with the approval of the saṃgha is legitimate and should not be questioned without proof of wrongdoing.
3. **Purpose:** The rule safeguards harmony, integrity, and trust within the monastic community by preventing unwarranted allegations.

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Aspect	Details
Rule Summary	A bhikkhu is prohibited from falsely accusing another bhikkhu of teaching bhikkhunīs to gain material benefits or offerings. Doing so constitutes a Pācittiya offense unless the accusation is true and substantiated.
Proper Conduct	A bhikkhu should avoid making baseless or unfounded accusations against another bhikkhu regarding improper motives in teaching bhikkhunīs.
Improper Conduct	- Falsely accusing a bhikkhu, who has taught bhikkhunīs with the permission of the saṃgha, of doing so for personal gain or material benefits.
Exceptions	- If the accused bhikkhu is genuinely teaching bhikkhunīs with the intent of receiving offerings, no fault is committed by pointing out the truth.
Penalty for Violation	Pācittiya: The bhikkhu making the false accusation must confess the offense to another bhikkhu and undertake the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To prevent false accusations that could harm the reputation and trust within the monastic community.
Scenarios to Avoid	- Making unverified claims about a bhikkhu's motives in teaching bhikkhunīs, especially when such teaching is done with saṃgha approval.
Permitted Scenarios	- Raising concerns if there is credible evidence or clear intent of a bhikkhu teaching for personal material gain, ensuring the accusation is truthful and justified.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on trust, integrity, and the importance of avoiding harmful speech.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on experiences where refraining from judgment and assumptions fostered respect and harmony in their interactions.

Memory Recall of Previous Lesson (5 minutes). Review insights from the previous lesson on respectful communication and boundaries in teaching, linking it to the importance of assuming positive intentions and avoiding unfounded accusations within the Saṃgha.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits accusing another bhikkhu of teaching bhikkhunīs with the aim of obtaining material benefits if the teaching was conducted with Saṃgha permission. Emphasize how this rule discourages baseless accusations, promoting trust and understanding within the community.

2. Guidelines for Mindful Speech and Integrity in the Saṃgha

Discuss the importance of verifying information before making judgments or accusations. Explain how refraining from harmful speech about others' intentions fosters unity, empathy, and respect within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does mindful speech support the values of the Saṃgha? What are the effects of respecting others' intentions on relationships and harmony within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of trust, respectful assumptions, and mindful speech in building a strong Saṃgha community, considering how observing this rule aligns with compassionate communication.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must choose their words carefully in discussing others' intentions, fostering the habit of avoiding unfounded accusations. This exercise reinforces the practice of assuming positive intentions and approaching sensitive topics with caution.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of respect, trust, and mindful communication in the Saṃgha.

6. Game-Based Learning Activity: "Intentions Quiz" (10 minutes)

Intentions Quiz

In this activity, bhikkhus discuss or evaluate hypothetical situations where the motivations behind actions are unclear. They assess how to approach each scenario respectfully and mindfully, reinforcing caution and integrity in speech.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating examples of respectful vs. harmful assumptions, showing how mindful speech can support trust.
- **Auditory:** Share a story from the Dhamma that emphasizes the importance of compassion and caution in judging others.
- **Kinesthetic:** Practice role-playing to reinforce the habit of choosing respectful words and avoiding harmful assumptions.
- **Tactile:** Provide small reminder cards with key points about trust, integrity, and mindful communication in the Saṃgha.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of trust, respect, and integrity in relationships within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing trust and mindful speech.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing trust and integrity in speech influences their peace of mind and relationships in the Saṃgha.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing integrity and compassion in communication.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of choosing words carefully and fostering trust.
- **Respect Reminder Cards:** Provide small cards with reminders on the importance of respectful assumptions and mindful speech.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of respect, trust, and integrity in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful assumptions and mindful speech.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of trust and integrity in speech.
- **Storytelling:** Share narratives that illustrate the importance of caution in judging others.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of discussing others' actions and intentions.
- **Game-Based Learning:** Use Intentions Quiz to reinforce cautious and respectful approaches to assumptions in communication.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful communication.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where trust and mindful speech are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining trust and integrity in speech.
3. **Conceptualization:** Connect the practice of mindful speech with the Dhamma's values of compassion and respect.
4. **Application:** Develop strategies for practicing mindful communication and avoiding harmful assumptions within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing trust and respect.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and mindful communication.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with mindful speech and assumptions within the Saṃgha.
- **Respect and Trust Challenges:** Set challenges for bhikkhus to practice mindful speech and positive assumptions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of trust and integrity in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of respect, trust, and mindful speech.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing trust and mindful speech according to this rule.

Pācittiya Rule 25 – The Rule Against Giving a Robe to a Bhikkhunī Without an Exchange

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #25)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ dadeyya aññātra pārivattaka, pācittiyaṃ."

English Translation

"Not to give a robe to a bhikkhunī. Without the purpose of an exchange, if a bhikkhu gives a robe to a bhikkhunī who is not a relative of his, he commits a pācittiya."

This rule prohibits a bhikkhu from giving a robe to a bhikkhunī who is not a family member, unless it is part of an official exchange. The restriction is designed to uphold boundaries and avoid misunderstandings, ensuring that interactions between bhikkhus and bhikkhunīs remain respectful, clear, and in line with the Saṃgha's values.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of maintaining clear boundaries in material exchanges with bhikkhunīs. By observing this rule, bhikkhus practice restraint and mindfulness, reinforcing respect and clarity in their interactions. This rule supports the Saṃgha's values of simplicity and discipline, helping bhikkhus and bhikkhunīs avoid potentially confusing or inappropriate exchanges.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not giving robes to bhikkhunīs without a formal exchange, recognizing the importance of clear boundaries and respectful interactions.

2. Application

Bhikkhus will practice applying this rule by ensuring that material exchanges with bhikkhunīs are conducted formally and within Saṃgha guidelines.

3. Reflection

Bhikkhus will reflect on how this rule fosters respect, mindfulness, and discipline in Saṃgha relationships, supporting the values of simplicity and non-attachment.

Key Points to Remember

1. **Exchange (Pārivattaka):** The act is permissible if it involves an exchange of robes.
2. **Relatives Only:** If the bhikkhunī is a relative, the rule does not apply, and no offense is committed.
3. **Purpose:** This rule helps maintain proper boundaries and avoids any implication of favoritism or dependency between bhikkhus and bhikkhunīs.

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Rule Summary	A bhikkhu is prohibited from giving a robe to a bhikkhunī who is not a relative unless it is for the purpose of an exchange (pārivattaka). Doing so constitutes a Pācittiya offense.
Proper Conduct	A bhikkhu should not directly give a robe to a bhikkhunī unless it is for the purpose of exchanging robes or if the bhikkhunī is a relative as defined in the Vinaya.
Improper Conduct	- Giving a robe directly to a non-relative bhikkhunī without any legitimate reason such as an exchange of robes.
Exceptions	- If the robe is given to a relative bhikkhunī (as per the list in Nissaggiya 4), there is no offense.
	- If the robe is exchanged for another robe (pārivattaka) with a bhikkhunī, the act is permissible.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To maintain boundaries and ensure bhikkhus do not create dependency or foster undue familiarity with bhikkhunīs.
Scenarios to Avoid	- Directly gifting a robe to a bhikkhunī without any exchange agreement or familial relationship.
Permitted Scenarios	- Exchanging a robe (pārivattaka) with a bhikkhunī.
	- Giving a robe to a bhikkhunī who is a relative (as per Vinaya definitions).

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on respect, discipline, and mindful material exchanges.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how maintaining clear boundaries in material exchanges supports harmony and respect in the Saṃgha.

Memory Recall of Previous Lesson (5 minutes) Review insights from the previous lesson on respecting boundaries in interactions, linking it to the importance of discipline and clarity in material exchanges with bhikkhunīs.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from giving a robe to a bhikkhunī who is not a relative, unless it is part of an official exchange. Discuss how observing this rule helps maintain clear and respectful boundaries in material interactions between bhikkhus and bhikkhunīs.

2. Guidelines for Material Exchanges in Monastic Life

Discuss the appropriate circumstances under which a bhikkhu may provide a robe to a bhikkhunī, such as through a formal exchange. Explain how respecting these guidelines upholds simplicity, non-attachment, and discipline within the Saṃgha.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does limiting personal exchanges support the Saṃgha's values? What are the effects of respecting these guidelines on relationships and harmony within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of discipline and restraint in material exchanges, considering how observing this rule aligns with maintaining simplicity and clear boundaries.

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5. Experiential Learning Activities (15 minutes)

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they mindfully respond to situations involving material exchanges with bhikkhunīs, ensuring adherence to Saṃgha guidelines. This exercise reinforces respect for boundaries and mindfulness in interactions.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of discipline, respect, and simplicity in material exchanges.

6. Game-Based Learning Activity: "Exchange Etiquette" (10 minutes)

Exchange Etiquette

In this activity, bhikkhus discuss or role-play scenarios where they evaluate whether a material exchange is permissible and respectful. This reinforces understanding of appropriate boundaries in material interactions with bhikkhunīs.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating scenarios of appropriate vs. inappropriate material exchanges, emphasizing Saṃgha guidelines.
- **Auditory:** Share a story from the Dhamma that emphasizes simplicity and non-attachment in material relationships.
- **Kinesthetic:** Practice role-playing to reinforce the habit of adhering to clear boundaries and guidelines in material exchanges.
- **Tactile:** Provide small reminder cards with guidelines for respectful and permissible exchanges in the Saṃgha.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, discipline, and simplicity in interactions.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing clear and mindful exchanges.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing respect for boundaries and simplicity influences their peace of mind.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing respect and simplicity in material exchanges.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful material boundaries.
- **Boundary Reminder Cards:** Provide small cards with guidelines for material exchanges in the Saṃgha.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and simplicity within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful material exchanges and boundary observation.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of simplicity, respect, and discipline in material exchanges.
- **Storytelling:** Share narratives that highlight the importance of simplicity and non-attachment in material interactions.
- **Case Study Method:** Present scenarios to analyze respectful ways of managing material exchanges with bhikkhunīs.
- **Game-Based Learning:** Use Exchange Etiquette to reinforce appropriate and respectful approaches to material exchanges.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing boundaries in material exchanges.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respect and discipline in material exchanges are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining simplicity and discipline in exchanges.
3. **Conceptualization:** Connect the practice of non-attachment and respect in material interactions with the Dhamma's values.
4. **Application:** Develop strategies for practicing simplicity and respectful boundaries in material exchanges within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and non-attachment.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined exchanges.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful boundaries in material exchanges.
- **Respect and Simplicity Challenges:** Set challenges for bhikkhus to practice simplicity and non-attachment in material interactions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of simplicity and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of simplicity and non-attachment.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing mindful material exchanges according to this rule.

Pācittiya Rule 26 – The Rule Against Sewing a Robe for a Bhikkhunī Who Is Not a Relative

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #26)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu aññātikāya bhikkhuniyā cīvaraṃ sibbeyya vā sabbāpeyya vā, pācittiyaṃ."

English Translation

"Not to sew a robe for a bhikkhunī. If a bhikkhu himself sews or causes someone else to sew a robe for a bhikkhunī who is not a relative of his, he commits a pācittiya."

This rule prohibits a bhikkhu from sewing or arranging for someone else to sew a robe for a bhikkhunī who is not his relative. The rule is designed to maintain boundaries and to avoid attachments or obligations that could arise from personal or material interactions, ensuring that the focus remains on respectful and mindful conduct.

2. Purpose of the Lesson

The purpose of this lesson is to highlight the importance of restraint and clear boundaries in material interactions between bhikkhus and bhikkhunīs. By observing this rule, bhikkhus practice mindfulness and detachment, reinforcing the Saṃgha's values of simplicity and respectful distance. This rule supports clarity and discipline in the relationships within the Saṃgha, helping to maintain focus on spiritual practice and mutual respect.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not sewing or arranging the sewing of robes for non-relative bhikkhunīs, recognizing the importance of clear boundaries and detachment in material support.

2. Application

Bhikkhus will practice applying this rule by respecting Saṃgha guidelines in material interactions, ensuring that their actions reflect non-attachment and restraint.

3. Reflection

Bhikkhus will reflect on how this rule fosters respect, simplicity, and non-attachment within the Saṃgha, supporting a disciplined and mindful community.

Key Points to Remember

1. **Exchange (Pārivattaka):** The act is permissible if it involves an exchange of robes.
2. **Relatives Only:** If the bhikkhunī is a relative, the rule does not apply, and no offense is committed.
3. **Purpose:** This rule helps maintain proper boundaries and avoids any implication of favoritism or dependency between bhikkhus and bhikkhunīs.

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Rule Summary	A bhikkhu is prohibited from giving a robe to a bhikkhunī who is not a relative unless it is for the purpose of an exchange (pārivattaka). Doing so constitutes a Pācittiya offense.
Proper Conduct	A bhikkhu should not directly give a robe to a bhikkhunī unless it is for the purpose of exchanging robes or if the bhikkhunī is a relative as defined in the Vinaya.
Improper Conduct	- Giving a robe directly to a non-relative bhikkhunī without any legitimate reason such as an exchange of robes.
Exceptions	- If the robe is given to a relative bhikkhunī (as per the list in Nissaggiya 4), there is no offense.
	- If the robe is exchanged for another robe (pārivattaka) with a bhikkhunī, the act is permissible.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To maintain boundaries and ensure bhikkhus do not create dependency or foster undue familiarity with bhikkhunīs.
Scenarios to Avoid	- Directly gifting a robe to a bhikkhunī without any exchange agreement or familial relationship.
Permitted Scenarios	- Exchanging a robe (pārivattaka) with a bhikkhunī.
	- Giving a robe to a bhikkhunī who is a relative (as per Vinaya definitions).

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on restraint, simplicity, and maintaining respectful boundaries in material support.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where practicing non-attachment in interactions fostered a sense of respect and clarity in their relationships.

Memory Recall of Previous Lesson (5 minutes) Review insights from the previous lesson on maintaining appropriate boundaries in material exchanges, linking it to the importance of restraint in providing material support to bhikkhunīs.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from sewing or arranging the sewing of a robe for a bhikkhunī who is not a relative, with each completed sewing constituting a pācittiya offense. Discuss how adhering to this rule supports respectful distance and non-attachment.

2. Guidelines for Material Support in the Saṃgha

Discuss why material support, such as sewing robes, is limited in interactions with bhikkhunīs who are not relatives. Explain how observing these boundaries promotes simplicity, respect, and mindful detachment in Saṃgha relationships.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does respecting boundaries in providing material support uphold the Saṃgha's values? What are the effects of practicing restraint and clarity in interactions with bhikkhunīs on the harmony within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of simplicity and respect in material support, considering how observing this rule aligns with the values of non-attachment and discipline.

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5. Experiential Learning Activities (15 minutes)

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they respectfully decline requests or offers to sew items for non-relatives. This exercise reinforces the habit of respecting boundaries and practicing restraint in material exchanges.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the importance of maintaining simplicity, non-attachment, and discipline in relationships within the Saṃgha.

6. Game-Based Learning Activity: "Boundary Practice" (10 minutes)

Boundary Practice

In this activity, bhikkhus discuss or role-play scenarios where they evaluate whether a material interaction (like sewing a robe) respects Saṃgha guidelines. This reinforces awareness of appropriate boundaries in material interactions with bhikkhunīs.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart to illustrate examples of appropriate vs. inappropriate material interactions, showing how following boundaries supports simplicity.
- **Auditory:** Share a story from the Dhamma that emphasizes simplicity, non-attachment, and restraint in material exchanges.
- **Kinesthetic:** Practice role-playing to reinforce respectful and appropriate boundaries in material support.
- **Tactile:** Provide small reminder cards with guidelines for respectful boundaries in material support within the Saṃgha.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of simplicity, discipline, and respect in relationships within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing non-attachment and respect in material interactions.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing boundaries and simplicity influences their sense of peace and discipline.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing simplicity, discipline, and respect in material exchanges.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful material boundaries.
- **Non-Attachment Reminder Cards:** Provide small cards with reminders for observing simplicity and discipline in interactions with bhikkhunīs.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and non-attachment within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful and appropriate boundaries in material exchanges.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of non-attachment and discipline in material interactions.
- **Storytelling:** Share narratives that illustrate the importance of simplicity and non-attachment in material exchanges.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing material interactions with bhikkhunīs.
- **Game-Based Learning:** Use Boundary Practice to reinforce appropriate and respectful approaches to material interactions.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing boundaries in material exchanges.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respect and restraint in material exchanges are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining simplicity and discipline in exchanges.
3. **Conceptualization:** Connect the practice of non-attachment and simplicity with the Dhamma's values.
4. **Application:** Develop strategies for practicing simplicity and respectful boundaries in material interactions within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and simplicity.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined material exchanges.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful boundaries in material exchanges.
- **Simplicity and Non-Attachment Challenges:** Set challenges for bhikkhus to practice simplicity and restraint in material interactions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of simplicity and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of non-attachment and discipline.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing mindful material exchanges according to this rule.

Pācittiya Rule 27 – The Rule Against Planning a Trip with a Bhikkhunī

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #27)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekakkha, namaggaṃ paṭipajjeyya antamaso gāmantarampi aññatra samayā, pācittiyaṃ. tatthāyaṃ samayo, satthagamanīyo hoti maggo, sāsāṅkasammato, sappāṭibhayo, ayaṃtattha samayo."

English Translation

"Not to plan a trip with a bhikkhunī. If a bhikkhu plans to make a trip with a bhikkhunī and leaves at the same time as she does, even if he does not follow the same route as she does, he commits a pācittiya."

This rule prohibits a bhikkhu from planning or organizing a journey together with a bhikkhunī, even if they do not travel the exact same path. Exceptions are allowed if there was no prior planning, if laity joins the trip, or if safety concerns require it. This rule promotes mindful boundaries and respect for the roles and interactions within the Saṃgha.

2. Purpose of the Lesson

The purpose of this lesson is to emphasize the importance of maintaining appropriate boundaries and avoiding unnecessary familiarity in interactions between bhikkhus and bhikkhunīs. By observing this rule, bhikkhus develop mindfulness and restraint, ensuring that their conduct aligns with the Saṃgha's values of respect and discipline. This rule supports harmonious and clear relationships within the monastic community, avoiding any confusion or misinterpretation of intentions.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical and practical reasons for not planning trips with bhikkhunīs, recognizing the importance of maintaining boundaries and mindful conduct.

2. Application

Bhikkhus will practice applying this rule by ensuring they observe clear guidelines in interactions with bhikkhunīs, particularly in travel and planning situations.

3. Reflection

Bhikkhus will reflect on how this rule promotes respectful relationships, mindfulness, and clarity within the Saṃgha, supporting a disciplined and intentional monastic life.

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Aspect	Details
Rule Summary	A bhikkhu is not allowed to plan a trip with a bhikkhunī. If he departs at the same time as she does, even if they take different routes, and the trip was prearranged, he commits a Pācittiya offense.
Proper Conduct	A bhikkhu should not prearrange or coordinate travel plans with a bhikkhunī, whether for short or long distances, unless specific exceptions apply.
Improper Conduct	- A bhikkhu and a bhikkhunī plan and start a trip together, even if their routes differ.
Exceptions	- The trip was not planned in advance by the bhikkhu and bhikkhunī.
	- Laity joins the trip (e.g., the journey is taken as part of a group).
	- The journey involves potential dangers or safety concerns , such as traveling through an unsafe area where companionship ensures protection.
Penalty for Violation	Pācittiya : The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To maintain boundaries between bhikkhus and bhikkhunīs and to prevent situations that might lead to impropriety, dependency, or suspicion.
Scenarios to Avoid	- Coordinating trips with a bhikkhunī for any purpose, even if the journey diverges after departure.
Permitted Scenarios	- Sharing a route with a bhikkhunī in an unplanned, spontaneous situation.
	- Traveling together with lay companions, or when safety concerns (e.g., unsafe paths) necessitate mutual assistance.

Key Points to Remember

1. **Prearranged Plans:** Any deliberate arrangement for a trip with a bhikkhunī constitutes a violation.
2. **Departure Timing:** The fault occurs even if the bhikkhu and bhikkhunī leave at the same time but follow different routes.
3. **Safety Exception:** Exceptions apply if the trip is necessary due to safety concerns or the presence of a larger group, ensuring propriety.

4. Lesson Outline

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Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on boundaries, mindfulness, and discipline in interactions.
- **Reflection Sharing:** Invite bhikkhus to share experiences where observing boundaries fostered respect and mindfulness in their interactions.

Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on material boundaries, linking it to the importance of restraint and clarity in traveling or planning interactions with bhikkhunīs.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that this rule prohibits a bhikkhu from planning or coordinating a trip with a bhikkhunī, even if they will not take the same route. Discuss how observing this rule promotes respectful distance, avoids familiarity, and minimizes potential misunderstandings.

2. Guidelines for Travel Interactions

- Discuss specific scenarios where exceptions are allowed:
 - If the trip is spontaneous and unplanned.
 - If there is a significant safety concern or potential danger.
 - If laypeople are part of the group, providing a structured and respectful setting.

Emphasize how these guidelines prevent confusion and support a mindful and respectful approach to interactions.

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1. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding planned trips with bhikkhunīs support the values of the Saṃgha? What are the effects of practicing restraint in travel interactions on the harmony within the monastic community?

2. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of boundaries in travel and planning, considering how observing this rule aligns with maintaining clarity and respect within the Saṃgha.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must decide how to respond to travel situations involving bhikkhunīs, ensuring adherence to Saṃgha guidelines. This exercise reinforces respect for boundaries and mindful choices in travel situations.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of discipline, respect, and mindfulness in travel planning.

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6. Game-Based Learning Activity: "Boundary Awareness" (10 minutes)

Boundary Awareness

In this activity, bhikkhus discuss or evaluate scenarios where they consider if travel circumstances are appropriate or not. This reinforces awareness of boundaries and respectful travel interactions with bhikkhunīs.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a flowchart to illustrate appropriate and inappropriate scenarios for travel planning with bhikkhunīs.
- **Auditory:** Share a story from the Dhamma that emphasizes respect, discipline, and boundaries in Saṃgha relationships.
- **Kinesthetic:** Practice role-playing to reinforce mindful and respectful travel decisions.
- **Tactile:** Provide small reminder cards with guidelines for maintaining respectful boundaries in travel with bhikkhunīs.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, discipline, and mindfulness in Saṃgha relationships.

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Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing restraint and clarity in travel interactions.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing boundaries and mindful travel planning influences their peace of mind.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing mindfulness and respect in travel interactions.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of mindful boundaries in Saṃgha interactions.
- **Travel Boundary Reminder Cards:** Provide small cards with reminders for appropriate travel and interaction boundaries.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and mindful conduct in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful travel interactions and boundary observation.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and mindfulness in travel.
- **Storytelling:** Share narratives that illustrate the importance of boundaries in Saṃgha relationships.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing travel situations with bhikkhunīs.
- **Game-Based Learning:** Use Boundary Awareness to reinforce appropriate travel interactions.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful travel boundaries.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful boundaries in travel are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining clarity and respect in interactions.
3. **Conceptualization:** Connect the practice of restraint and mindfulness in travel with the Dhamma's values.
4. **Application:** Develop strategies for practicing respectful travel planning and boundaries within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and clarity.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined interactions.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful boundaries in travel interactions.
- **Boundary and Respect Challenges:** Set challenges for bhikkhus to practice mindful boundaries in travel situations.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of mindfulness and respect in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of boundaries and discipline.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respectful travel planning according to this rule.

Pācittiya Rule 28 – The Rule Against Taking a Boat with a Bhikkhunī

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #28)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhuniyā saddhiṃ saṃvidhāya ekaṃ nāvaṃ abhiruheyya uddhaṃgāminiṃ vā adhogāminiṃ vā aññatra bhiriyaṃ taraṇāya, pācittiyaṃ."

English Translation

"Not to take a boat with a bhikkhunī. If after having planned it in advance, a bhikkhu takes a boat with a bhikkhunī by navigating on the sea, a lake, or a river—in a direction either with or against the current—he commits a pācittiya."

This rule prohibits a bhikkhu from taking a boat with a bhikkhunī if the trip was planned in advance, whether the travel is upstream, downstream, or across a body of water. An exception is made for crossing a river to reach the other shore, emphasizing necessity over prior arrangement. This rule fosters respect and maintains clear boundaries within the Saṃgha.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of maintaining respectful boundaries and avoiding unnecessary familiarity in shared travel with bhikkhunīs. By observing this rule, bhikkhus practice mindfulness, restraint, and intentional conduct, ensuring that their actions align with the Saṃgha's principles of discipline and clarity in relationships.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not planning shared boat trips with bhikkhunīs, recognizing the importance of maintaining clear boundaries.

2. Application

Bhikkhus will practice applying this rule by ensuring their interactions and shared activities with bhikkhunīs are conducted respectfully and within Saṃgha guidelines.

3. Reflection

Bhikkhus will reflect on how this rule supports mindfulness, respect, and discipline in Saṃgha relationships, reinforcing their commitment to non-attachment and simplicity.

Key Points to Remember

1. **Planning Matters:** The offense arises only if the boat journey with the bhikkhunī was prearranged.
2. **Type of Travel:** Includes navigating any water body (sea, lake, river) in any direction (upstream or downstream).
3. **Purpose of the Rule:** Protects the reputation and discipline of both bhikkhus and bhikkhunīs, ensuring clear boundaries are maintained.

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Aspect	Details
Rule Summary	A bhikkhu is prohibited from taking a boat with a bhikkhunī if it was prearranged. This includes navigation on the sea, a lake, or a river, either with or against the current. Violating this rule constitutes a Pācittiya offense.
Proper Conduct	A bhikkhu may only take a boat with a bhikkhunī in cases where it is necessary to cross a river (not prearranged) for reaching the other shore.
Improper Conduct	- A bhikkhu and a bhikkhunī plan in advance to take a boat together for travel, recreation, or other purposes beyond necessity.
Exceptions	- If a bhikkhu and a bhikkhunī need to cross a river or water body and the situation necessitates sharing a boat for reaching the other shore, it is permissible.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and undertake the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To avoid situations that could create opportunities for misconduct or lead to suspicion about the bhikkhu's and bhikkhunī's behavior.
Scenarios to Avoid	- Jointly planned boat trips with a bhikkhunī, including long-distance travel or leisure purposes, whether against or with the current.
Permitted Scenarios	- Sharing a boat with a bhikkhunī only in cases of necessity, such as crossing a river to reach the opposite shore, and without prior arrangement.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on mindfulness, respect, and discipline in shared activities.
- **Reflection Sharing:** Invite bhikkhus to share experiences where observing boundaries in shared travel or interactions supported harmony and respect in their relationships.

Memory Recall of Previous Lesson (5 minutes). Review insights from the previous lesson on respecting boundaries in travel planning, linking it to the importance of mindfulness and discipline in shared activities with bhikkhunīs.

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Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits planning and sharing a boat ride with a bhikkhunī for travel on water unless it is a necessary river crossing. Discuss how observing this rule fosters respect, prevents unnecessary familiarity, and upholds the Saṃgha's values of mindfulness and discipline.

2. Guidelines for Shared Travel

- Discuss the circumstances under which shared travel is allowed:
 - A necessary crossing of a river to reach the other shore.
 - Unplanned or incidental situations where there was no prior coordination. Explain how these exceptions emphasize necessity while maintaining boundaries.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding planned shared travel with bhikkhunīs support the values of the Saṃgha? What are the effects of practicing restraint and mindfulness in shared activities on harmony within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of mindfulness, discipline, and respect in shared activities, considering how observing this rule aligns with simplicity and restraint.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must make mindful decisions about travel or shared activities with bhikkhunīs, ensuring adherence to Saṃgha guidelines. This exercise reinforces respect for boundaries and clarity in decision-making.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of restraint, respect, and mindfulness in shared travel.

6. Game-Based Learning Activity: "Navigating Boundaries" (10 minutes)

Navigating Boundaries

In this activity, bhikkhus evaluate hypothetical scenarios involving boat travel with bhikkhunīs, assessing whether the situation aligns with Saṃgha guidelines. This reinforces understanding of boundaries and respectful interactions.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a diagram to illustrate scenarios of permissible and impermissible shared boat travel, emphasizing boundaries and exceptions.
- **Auditory:** Share a story from the Dhamma that highlights mindfulness, respect, and discipline in shared activities.
- **Kinesthetic:** Practice role-playing to reinforce mindful and respectful decision-making in shared travel situations.
- **Tactile:** Provide small reminder cards with guidelines for maintaining respectful boundaries in shared activities within the Saṃgha.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, mindfulness, and discipline in relationships within the Saṃgha.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing respect and restraint in shared travel.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing boundaries and mindfulness in shared travel influences their peace of mind.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing mindfulness and respect in shared activities.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of respectful shared travel boundaries.
- **Travel Reminder Cards:** Provide small cards with reminders for appropriate and mindful travel interactions with bhikkhunīs.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and mindfulness in the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful travel interactions and mindful decision-making.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and respect in shared travel.
- **Storytelling:** Share narratives that illustrate the importance of mindfulness and boundaries in Saṃgha relationships.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing shared travel situations.
- **Game-Based Learning:** Use Navigating Boundaries to reinforce appropriate travel interactions.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing respectful shared travel boundaries.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where respectful boundaries in shared travel are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining respect and clarity in shared travel.
3. **Conceptualization:** Connect the practice of restraint and mindfulness in shared travel with the Dhamma's values.
4. **Application:** Develop strategies for practicing respectful travel planning and boundaries within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and simplicity.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined interactions.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful boundaries in shared travel interactions.
- **Boundary and Respect Challenges:** Set challenges for bhikkhus to practice mindful boundaries in shared activities.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of mindfulness and respect in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of boundaries and discipline.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respectful shared travel according to this rule.

Pācittiya Rule 29 – The Rule Against Eating Food Prepared by a Bhikkhunī

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #29)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu jānaṃ bhikkhuparipācitaṃ piṇḍapātaṃ bhuñjeyya aññatra pubbe gihisaṃārambhā, pācittiyaṃ."

English Translation

"Not to eat food prepared by a bhikkhunī. If a bhikkhu consumes food that a bhikkhunī has incited to offer, he commits a pācittiya."

This rule prohibits a bhikkhu from consuming food that a bhikkhunī has specifically prepared or arranged to be offered to him. Exceptions are allowed if the food comes from a layperson who is a relative of either the bhikkhu or the bhikkhunī. This rule reinforces boundaries, ensuring that material exchanges between bhikkhus and bhikkhunīs remain appropriate and free from undue familiarity.

2. Purpose of the Lesson

The purpose of this lesson is to highlight the importance of maintaining clear boundaries and avoiding any sense of dependency or undue interaction in material exchanges between bhikkhus and bhikkhunīs. By observing this rule, bhikkhus practice detachment, discipline, and respect for the structure of the Saṃgha. This rule supports simplicity and mutual respect in monastic relationships.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not consuming food incited or prepared by bhikkhunīs, recognizing the importance of maintaining appropriate boundaries in material exchanges.

2. Application

Bhikkhus will practice applying this rule by ensuring that their consumption of food follows Saṃgha guidelines, avoiding situations where food might be arranged or incited by bhikkhunīs.

3. Reflection

Bhikkhus will reflect on how this rule fosters discipline, simplicity, and respectful boundaries within the Saṃgha, supporting the monastic ideal of non-attachment.

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Aspect	Details
Rule Summary	A bhikkhu is not allowed to eat food that a bhikkhunī has incited someone to offer him. If a bhikkhu knowingly consumes such food, he commits a Pācittiya offense.
Proper Conduct	A bhikkhu should avoid consuming food that has been prepared or influenced by a bhikkhunī, except in specified exceptional cases.
Improper Conduct	- A bhikkhu knowingly consumes food that a bhikkhunī has prepared or incited someone to offer.
Exceptions	- If the person offering the food is a relative of either the bhikkhu or the bhikkhunī (referencing Nissaggiya 4). - If the food was prepared before the bhikkhunī's incitement (e.g., pre-prepared by a layperson).
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To maintain a clear boundary between bhikkhus and bhikkhunīs, avoiding dependency or impropriety.
Relation to Relatives	If the food comes from a relative of the bhikkhu or bhikkhunī, it is permissible for the bhikkhu to eat it, even if the bhikkhunī suggested or prepared the offering.
List of Relatives (Nissaggiya 4)	The relative list includes close family members such as parents, siblings, children, grandparents, uncles, aunts, and cousins.
Practical Application	- Bhikkhus must confirm the source of food offerings to ensure they were not influenced or prepared by bhikkhunīs unless exceptions apply.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focusing on simplicity, detachment, and maintaining boundaries in material exchanges.
- **Reflection Sharing:** Invite bhikkhus to share personal experiences where practicing detachment and restraint in receiving food supported clarity and discipline in their practice.

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Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on material boundaries, linking it to the importance of maintaining appropriate interactions in the context of food and offerings.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits bhikkhus from consuming food that a bhikkhunī has incited or arranged to offer, with exceptions for relatives as defined in Nissaggiya 4. Discuss how observing this rule supports clear boundaries and prevents dependency or undue familiarity in material exchanges.

2. Guidelines for Accepting Food Offerings

- Discuss how bhikkhus should discern the source of their food offerings:
 - Accepting food from lay donors without direct incitement by bhikkhunīs.
 - Accepting food from relatives of the bhikkhu or bhikkhunī, as specified in the exceptions.
- Explain the importance of mindfulness and clarity in maintaining these boundaries.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does avoiding food arranged by bhikkhunīs support the values of simplicity, respect, and non-attachment? What are the effects of adhering to this rule on the harmony and clarity of monastic relationships?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of discipline and detachment in accepting food, considering how observing this rule aligns with the Saṃgha's values.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must assess the source of food offerings and decide whether it aligns with Saṃgha guidelines. This exercise reinforces the habit of mindful acceptance of food.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of discipline, simplicity, and respect in accepting food offerings.

6. Game-Based Learning Activity: "Food Ethics Quiz" (10 minutes)

Food Ethics Quiz

In this activity, bhikkhus discuss hypothetical situations involving food offerings to determine if they align with Saṃgha guidelines. This reinforces understanding of appropriate boundaries in receiving food.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a flowchart illustrating permissible and impermissible sources of food for bhikkhus, emphasizing exceptions for relatives.
- **Auditory:** Share a story from the Dhamma that highlights mindfulness and respect in receiving material support.
- **Kinesthetic:** Practice role-playing to reinforce mindful and respectful decision-making in accepting food offerings.
- **Tactile:** Provide small reminder cards with guidelines for maintaining respectful boundaries in accepting food.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of detachment, respect, and discipline.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and discipline in receiving food.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing simplicity and respect in receiving food influences their sense of peace and clarity.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing discipline and respect in receiving food.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of mindful acceptance of food offerings.
- **Food Offering Reminder Cards:** Provide small cards with reminders for maintaining respectful boundaries in food interactions.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and respect in material exchanges within the Saṃgha.
- **Experiential Learning:** Use role-playing to practice respectful acceptance of food offerings and mindful decision-making.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and respect in receiving food.
- **Storytelling:** Share narratives that illustrate the importance of boundaries and simplicity in material exchanges.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of accepting food offerings.
- **Game-Based Learning:** Use Food Ethics Quiz to reinforce appropriate boundaries in food exchanges.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent reflection.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing mindful food acceptance.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where mindful and respectful acceptance of food is practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining boundaries in food exchanges.
3. **Conceptualization:** Connect the practice of detachment and simplicity in food acceptance with the Dhamma's values.
4. **Application:** Develop strategies for practicing respectful and disciplined acceptance of food within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing discipline and mindfulness in receiving food.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined interactions.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful boundaries in food exchanges.
- **Simplicity and Discipline Challenges:** Set challenges for bhikkhus to practice detachment and mindfulness in receiving food.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of discipline and respect within the Saṃgha.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of mindfulness and boundaries in food acceptance.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing respectful and mindful acceptance of food according to this rule.

Pācittiya Rule 30 – The Rule Against Sitting with a Bhikkhunī in a Remote Spot

Subtitle: The Ovāda Section, Third Part of the Pācittiya Rules (Rule #30)

1. Pali Script and English Translation

Pali Script

"yo pana bhikkhu bhikkhuniyā saddhiṃ eko ekāya raho nissajjaṃ kappeyya, pācittiyaṃ."

English Translation

"Not to sit with a bhikkhunī in a remote spot. If a bhikkhu and a bhikkhunī isolate themselves together in a place where nobody can hear what they say, the bhikkhu commits a pācittiya."

This rule prohibits a bhikkhu from sitting with a bhikkhunī in a secluded place where others cannot hear their conversation. This ensures proper boundaries and prevents situations that could lead to misunderstandings or harm the reputation of the Saṃgha. References to **Aniyata 1 and 2** provide further guidance on situations involving potential ambiguity in interactions.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of maintaining respectful boundaries and avoiding situations that could create doubt or suspicion in their interactions with bhikkhunīs. By observing this rule, bhikkhus practice mindfulness, restraint, and respect, ensuring that their conduct aligns with the Saṃgha's principles of discipline and propriety.

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3. Objectives

1. Understanding

Bhikkhus will understand the ethical reasons for not sitting with a bhikkhunī in a secluded place, recognizing the importance of maintaining clear and respectful boundaries.

2. Application

Bhikkhus will practice applying this rule by ensuring their interactions with bhikkhunīs occur in open, visible, and appropriate settings.

3. Reflection

Bhikkhus will reflect on how this rule supports the values of respect, mindfulness, and discipline, fostering a harmonious and trustworthy monastic community.

Aspect	Details
Rule Summary	A bhikkhu is not allowed to sit alone with a bhikkhunī in a secluded or remote location where their conversation cannot be overheard by others. Violating this rule constitutes a Pācittiya offense.
Proper Conduct	A bhikkhu should avoid being alone with a bhikkhunī in a secluded or private setting. If interaction is necessary, it should occur in a public space within earshot and view of others.
Improper Conduct	- A bhikkhu and a bhikkhunī sit together in isolation, away from the sight or hearing of others.
Exceptions	- None; this rule applies universally without exceptions.
Penalty for Violation	Pācittiya: The bhikkhu must confess the offense to another bhikkhu and take the prescribed remedial actions as outlined in the Vinaya.
Purpose of the Rule	- To maintain decorum and avoid any perception of impropriety between bhikkhus and bhikkhunīs.
Practical Application	- If communication is needed between a bhikkhu and a bhikkhunī, it should happen in an open and observable environment to avoid suspicion or accusations.

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Aniyata 1 and 2: Context for Indefinite Faults

Aniyata Rule	Description
Aniyata 1	If a bhikkhu sits alone with a woman in a sufficiently secluded location, enabling potential sexual misconduct, the case is considered indefinite . Depending on the circumstances, the fault may be Parājika , Saṅghādisesa , or Pācittiya .
Aniyata 2	If a bhikkhu sits alone with a woman in a semi-secluded place, where lewd speech is possible but physical intimacy is unlikely, the case is also indefinite . The fault could be Saṅghādisesa or Pācittiya .

Comparison Between Pācittiya 30 and Aniyata Rules

Aspect	Pācittiya 30	Aniyata 1 and 2
Focus	Applies exclusively to bhikkhus and bhikkhunīs sitting alone.	Applies to bhikkhus alone with any woman, regardless of her status (laywoman or bhikkhunī).
Location Type	Requires a secluded place where conversations are private.	Includes both fully secluded (Aniyata 1) and semi-secluded (Aniyata 2) locations.
Fault Type	Always a Pācittiya offense.	Faults vary: Parājika , Saṅghādisesa , or Pācittiya based on circumstances and severity.
Purpose	To prevent the appearance of impropriety between bhikkhus and bhikkhunīs.	To guard against both potential misconduct and the appearance of impropriety with any woman.

4. Lesson Outline

Warm-Up Activity (10 minutes)

- **Mindfulness Meditation:** Begin with a 5-minute meditation focused on respect, discipline, and maintaining boundaries in interactions.
- **Reflection Sharing:** Invite bhikkhus to share personal insights on how respecting boundaries in interactions supports clarity and harmony in their relationships.

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Memory Recall of Previous Lesson (5 minutes)

Review insights from the previous lesson on material or situational boundaries, linking it to the importance of avoiding secluded interactions with bhikkhunīs.

Main Lesson (35 minutes)

1. Explanation of the Rule

Present the Pali text and English translation. Explain that the rule prohibits a bhikkhu from sitting with a bhikkhunī in a secluded spot where their conversation cannot be overheard, emphasizing the importance of avoiding suspicion or doubt.

2. Guidelines for Interaction Settings

- Discuss practical ways to ensure interactions with bhikkhunīs remain appropriate:
 - Conduct conversations in open or public areas.
 - Avoid being alone with a bhikkhunī in places that could be perceived as secluded or isolated. Refer to **Aniyata 1 and 2** to explain related scenarios and their guidance on managing ambiguous situations.

3. Discussion-Based Teaching

Facilitate a discussion on why this rule exists. How does maintaining visible and open interactions with bhikkhunīs support the values of the Saṃgha? What are the effects of adhering to this rule on trust and harmony within the monastic community?

4. Reflection Writing

Ask each bhikkhu to write a reflection on the importance of maintaining clear boundaries in interactions, considering how observing this rule aligns with the Saṃgha's values of discipline and respect.

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5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios

Role Play and Simulation

: Pair bhikkhus to practice scenarios where they must navigate interactions with bhikkhunīs while ensuring adherence to Saṃgha guidelines. This exercise reinforces respect for boundaries and mindfulness in settings.

Group Reflection Circle

Socratic Method

: After role-playing, engage bhikkhus in a group reflection on the insights and challenges they encountered while adhering to this rule. Encourage discussions on the value of maintaining trust and propriety in interactions.

6. Game-Based Learning Activity: "Boundary Builder" (10 minutes)

Boundary Builder

In this activity, bhikkhus discuss or evaluate scenarios involving interaction settings with bhikkhunīs to determine if they align with Saṃgha guidelines. This reinforces awareness of respectful boundaries in interaction settings.

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7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use a chart illustrating appropriate and inappropriate settings for interactions with bhikkhunīs, emphasizing visibility and openness.
- **Auditory:** Share a story from the Dhamma that highlights mindfulness, respect, and discipline in interactions.
- **Kinesthetic:** Practice role-playing to reinforce the habit of maintaining clear boundaries in interaction settings.
- **Tactile:** Provide small reminder cards with guidelines for maintaining appropriate and visible interaction settings.

8. Assessment and Reflection

Evaluation of Learning (5 minutes)

- **Participation Observation:** Observe engagement during discussions, role-plays, and reflective activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing this rule enhances their sense of respect, discipline, and trustworthiness in Saṃgha relationships.

Assessment Methods

- **Quizzes:** Include true/false and scenario-based questions to assess understanding of the rule's application.
- **Reflection Journals:** Weekly entries reviewed by mentors, where bhikkhus document experiences with practicing mindfulness and discipline in interaction settings.
- **Participation Scoring:** Track bhikkhus' involvement in discussions, role-plays, and case studies.

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Mood Meter Check (5 minutes)

Emotion Mapping

: Bhikkhus map their emotional state and reflect on how practicing boundaries in interactions influences their peace of mind and clarity.

9. Continuous Suggestion Box

Anonymous Feedback

: Provide a box for bhikkhus to submit anonymous feedback, questions, or suggestions about the lesson and the rule.

10. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage bhikkhus to keep a journal for noting insights about practicing discipline and respect in interactions.
- **Mindfulness Bell:** Ring the bell periodically to remind bhikkhus of the importance of maintaining appropriate and visible interaction settings.
- **Boundary Reminder Cards:** Provide small cards with reminders for appropriate interaction settings with bhikkhunīs.

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11. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of boundaries and respect in Saṃgha relationships.
- **Experiential Learning:** Use role-playing to practice maintaining respectful and visible interactions with bhikkhunīs.
- **Socratic Method:** Guide bhikkhus through self-reflection on the values of discipline and mindfulness in interactions.
- **Storytelling:** Share narratives that illustrate the importance of visible and appropriate settings in Saṃgha relationships.
- **Case Study Method:** Present scenarios to analyze respectful and mindful ways of managing interaction settings with bhikkhunīs.
- **Game-Based Learning:** Use Boundary Builder to reinforce appropriate interaction settings.
- **Scaffolding:** Provide structured guidance to help bhikkhus understand the rule, encouraging independent application.
- **Peer Teaching:** Encourage bhikkhus to share experiences and strategies for observing boundaries in interaction settings.

12. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage in role-playing scenarios where visible and respectful interaction settings are practiced.
2. **Reflection:** Reflect on challenges and insights in maintaining clarity and respect in interactions.
3. **Conceptualization:** Connect the practice of restraint and mindfulness in interactions with the Dhamma's values.
4. **Application:** Develop strategies for practicing respectful interaction settings within the Saṃgha.

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13. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and final comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow for continuous assessment of personal growth in practicing respect and mindfulness in interactions.
- **End of Lesson Reflection:** Encourage bhikkhus to share how observing this rule enhances their commitment to respectful and disciplined interactions.

Follow-Up Suggestions

- **Weekly Group Check-Ins:** Discuss bhikkhus' experiences with managing respectful interaction settings.
- **Boundary and Respect Challenges:** Set challenges for bhikkhus to practice appropriate and visible interactions.
- **Monthly Reflection Circles:** Facilitate group discussions on the importance of mindfulness and respect in Saṃgha relationships.
- **Encourage Story Sharing:** Share stories from the Dhamma about the significance of boundaries and discipline.
- **Personal Journals:** Encourage bhikkhus to document their journey in practicing visible and respectful interactions according to this rule.

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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 21 (The Rule Against Teaching Bhikkhunīs Without Saṃgha Permission)

From Page No. (11) To Page No. (16)

Pre-Test Assessment (5 Questions)

1. What is the importance of Saṃgha permission for teaching Bhikkhunīs?
2. List any two qualifications a Bhikkhu must meet to teach Bhikkhunīs.
3. True or False: A Bhikkhu can teach Bhikkhunīs without fulfilling the eight qualifications.
4. What does this rule aim to promote in Bhikkhus' teaching interactions?
5. Describe one effect of not observing this rule on the Saṃgha community.

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Teaching Bhikkhunīs without Saṃgha permission is a Pācittiya offense.
2. A Bhikkhu must memorize the Pātimokkha before teaching Bhikkhunīs.
3. The rule ensures Bhikkhunīs respect Bhikkhus through free interaction.
4. The Saṃgha must approve a Bhikkhu's qualifications to teach Bhikkhunīs.
5. Non-adherence to this rule could disrupt discipline in the Saṃgha.
6. This rule discourages structured teaching of Bhikkhunīs.
7. One must achieve seniority of at least twenty vassas to teach Bhikkhunīs.
8. Mutual respect is one goal of the teaching relationship established by this rule.
9. Bhikkhus are allowed to teach Bhikkhunīs without proper qualifications in emergencies.

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10. Seeking Saṃgha permission is unnecessary when teaching junior Bhikkhunīs.

2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A

Pure Sīla

Seniority Requirement

Pācittiya Rule 21

Communication Neutrality

Memorizing the Pātimokkha

Saṃgha Appreciation

Mindful Communication

Teaching Permission

Discipline

Responsible Instruction

Column B

Following the Pātimokkha

At least twenty vassas

Teaching without Saṃgha permission

Speaking respectfully and appropriately

A prerequisite for teaching Bhikkhunīs

Being accepted by Bhikkhunīs' Saṃgha

Promotes respectful teaching relationships

Required from the Saṃgha

Maintains structure in teaching Bhikkhunīs

Reinforced by teaching qualifications

3. Fill in the Blank Questions (10 Questions)

1. Teaching Bhikkhunīs without Saṃgha _____ is a violation of Rule 21.
 2. Bhikkhus must maintain _____ in communication when teaching Bhikkhunīs.
 3. Seniority of at least _____ years is a requirement to teach Bhikkhunīs.
 4. Respectful teaching relationships promote _____ within the Saṃgha.
 5. Memorizing the _____ is one of the eight qualifications.
 6. The Saṃgha ensures _____ before granting permission to teach Bhikkhunīs.
 7. This rule fosters _____ and discipline in monastic education.
 8. Clear _____ in teaching are essential for discipline.
 9. Responsible teaching involves adherence to the _____.
 10. Without _____, Bhikkhus cannot instruct Bhikkhunīs.
-

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4. Short Answer Questions (10 Questions)

1. Why is Saṃgha permission crucial for teaching Bhikkhunīs?
2. What are the eight qualifications required for teaching Bhikkhunīs?
3. How does Rule 21 promote discipline in teaching relationships?
4. Describe the significance of respecting boundaries in Bhikkhu-Bhikkhunī interactions.
5. Explain the role of seniority in qualifying a Bhikkhu to teach Bhikkhunīs.
6. How does mindful communication affect the teaching process?
7. What impact does this rule have on maintaining Saṃgha harmony?
8. Why is memorizing the Pātimokkha vital for teaching Bhikkhunīs?
9. Discuss the importance of structured guidance in Bhikkhu-Bhikkhunī teaching interactions.
10. Reflect on how observing this rule aligns with Dhamma principles.

5. Team Paper Presentation Titles (5 Titles)

1. "The Role of Discipline in Monastic Teaching: Insights from Pācittiya Rule 21"
2. "Respect and Boundaries in Bhikkhu-Bhikkhunī Interactions"
3. "Qualifications for Teaching Bhikkhunīs: A Structured Approach to Monastic Education"
4. "The Impact of Mindful Communication on Saṃgha Harmony"
5. "Maintaining Discipline: The Ethical Framework of Pācittiya Rule 21"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of Saṃgha approval in teaching Bhikkhunīs.
- How does respecting this rule foster trust within the monastic community?

Quiz Questions (Multiple Choice):

1. What is one qualification for teaching Bhikkhunīs?
 - a. Having seniority of 5 years
 - b. Memorizing the Pātimokkha
 - c. Permission from Bhikkhunīs
 - d. Teaching experience outside the Saṃgha

Correct Answer: b

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Follow-Up Suggestions:

- Encourage daily reflection on the importance of respect in teaching.
- Practice role-playing to simulate asking for Saṃgha permission.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu seeks Saṃgha permission to teach a group of Bhikkhunīs.
2. Explaining Rule 21 to a newcomer Bhikkhu.
3. A Bhikkhu declines teaching due to unmet qualifications.
4. Guiding a Bhikkhunī Saṃgha on structured teaching.
5. Simulating the process of adhering to the eight teaching qualifications.

8. Reflection Prompts (5 Questions)

1. How does Rule 21 ensure responsible teaching interactions?
2. Reflect on the role of qualifications in maintaining Saṃgha discipline.
3. Discuss the personal impact of following teaching boundaries.
4. How can respecting Rule 21 enhance spiritual practice?
5. Reflect on the challenges and benefits of structured teaching practices.

9. Essay Prompts (5 Topics)

1. The Ethical Framework of Pācittiya Rule 21: A Path to Respectful Teaching.
2. Structured Teaching in Monastic Education: Importance and Implementation.
3. The Role of Qualifications in Enhancing Saṃgha Harmony.
4. Mindful Communication in Bhikkhu-Bhikkhunī Interactions.
5. Discipline and Boundaries: Core Pillars of Responsible Teaching.

10. Interactive Group Project Ideas (10 Ideas)

1. Create a visual chart illustrating the eight teaching qualifications.
2. Simulate Saṃgha approval processes through role-play.
3. Develop a case study on teaching challenges faced by Bhikkhus.
4. Analyze the importance of Rule 21 in group discussions.
5. Craft a guided meditation script focusing on respect in teaching.
6. Explore historical interpretations of teaching regulations in Buddhism.
7. Create a flowchart for the approval process in teaching Bhikkhunīs.
8. Design a scenario-based game to understand teaching permissions.

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9. Compare this rule with other teaching rules in the Vinaya.
10. Facilitate a group reflection session on the Dhamma values of Rule 21.

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
3. "The Bhikkhuni Vinaya Studies" by Analayo Bhikkhu - ISBN: 978-3902501148
4. "Handbook for Monks" by Ven. Nanaponika - ISBN: 978-8120818941
5. "Theravada Monastic Code" by Thanissaro Bhikkhu - ISBN: 978-1938754043
6. "Vinaya Discipline in Theravada" - ISBN: 978-1899579140
7. "The Light of Dhamma: Vinaya Edition" - ISBN: 978-9382576863
8. "The Path of Purification (Visuddhimagga)" - ISBN: 978-0860132216
9. "Duties and Responsibilities of a Bhikkhu" - ISBN: 978-9748298507
10. "Buddhist Ethics" by Damien Keown - ISBN: 978-0198751946

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Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 22 (The Rule Against Teaching Bhikkhunīs After Nightfall)

From Page No. (20) To Page No. (27)

Pre-Test Assessment (5 Questions)

1. What is the key restriction stated in Pācittiya Rule 22?
2. True or False: Bhikkhus may teach Bhikkhunīs at any time of the day.
3. List one reason why teaching Bhikkhunīs after nightfall is prohibited.
4. How does this rule promote safety and respect in Saṃgha interactions?
5. What should Bhikkhus do to adhere to this rule during late teachings?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 22 prohibits teaching Bhikkhunīs after nightfall.
 2. Bhikkhus can teach Bhikkhunīs at night with prior Saṃgha permission.
 3. Respecting boundaries around time enhances mindfulness in the Saṃgha.
 4. Teaching after nightfall undermines the principles of safety and respect.
 5. This rule is optional if both parties agree to the timing.
 6. The restriction on night teaching applies to Bhikkhunīs only.
 7. This rule fosters discipline and safety in monastic education.
 8. Timing restrictions help reduce distractions during teaching interactions.
 9. A Bhikkhu teaching Dhamma after sunset violates Pācittiya Rule 22.
 10. The rule promotes unstructured and casual teaching practices.
-

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Teaching Boundaries	Respecting time restrictions
After Nightfall	Prohibited time for teaching Bhikkhunīs
Safety	Promoted by timing rules
Respectful Interactions	Reinforced by this rule
Dhamma Sharing	Must occur during daylight hours
Mindful Communication	Encouraged in all teaching practices
Sam̐gha Guidelines	Ensure structured teaching
Timing Restrictions	Promote discipline and mindfulness
Nighttime	Prohibited for Bhikkhu-Bhikkhunī teachings
Rule 22	Prohibits teaching Bhikkhunīs after nightfall

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 22 prohibits teaching Bhikkhunīs after _____.
 2. Respectful teaching relationships require observing proper _____.
 3. Teaching after nightfall violates the principle of _____ in monastic life.
 4. This rule promotes _____ and boundaries in Bhikkhu-Bhikkhunī interactions.
 5. Observing timing restrictions fosters _____ in Sam̐gha relationships.
 6. Teaching after sunset is a violation of _____.
 7. Bhikkhus must end their teaching sessions before _____.
 8. Timing boundaries promote respect and _____ within the Sam̐gha.
 9. This rule emphasizes _____ in monastic education.
 10. Teaching Bhikkhunīs at night is prohibited to ensure _____.
-

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4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 22 prohibit?
2. Why is teaching Bhikkhunīs after nightfall considered inappropriate?
3. How does this rule contribute to Saṃgha discipline?
4. Explain the significance of observing timing in Bhikkhu-Bhikkhunī interactions.
5. Describe the relationship between timing restrictions and safety.
6. What challenges might arise if this rule is not observed?
7. How does this rule enhance mutual respect in teaching relationships?
8. Reflect on the importance of adhering to timing boundaries.
9. Discuss how this rule aligns with the principles of mindful teaching.
10. Why is the rule important for maintaining a respectful monastic environment?

5. Team Paper Presentation Titles (5 Titles)

1. "The Role of Timing in Bhikkhu-Bhikkhunī Teaching Practices"
2. "Safety and Respect: Insights from Pācittiya Rule 22"
3. "Observing Time Boundaries in Monastic Education"
4. "Discipline in Teaching: The Impact of Rule 22"
5. "Mindful Teaching Practices: A Focus on Timing and Respect"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of observing timing boundaries in teaching Bhikkhunīs.
- How does this rule support mindfulness and respect in teaching relationships?

Quiz Questions (Multiple Choice):

1. When is a Bhikkhu prohibited from teaching Bhikkhunīs?
 - a. During meal times
 - b. After nightfall
 - c. During the Uposatha day
 - d. Before sunrise

Correct Answer: b

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2. What is one purpose of Pācittiya Rule 22?
 - a. Encouraging frequent interactions
 - b. Promoting structured and respectful teaching
 - c. Allowing informal teaching practices
 - d. None of the above

Correct Answer: b

Follow-Up Suggestions:

- Discuss practical strategies for ending teaching sessions on time.
 - Encourage role-playing to simulate the process of adhering to time restrictions.
-

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to Bhikkhunīs why a session must end before sunset.
 2. Practicing scenarios where Bhikkhus manage time constraints in teaching.
 3. Guiding a junior Bhikkhu on the importance of timing boundaries.
 4. Simulating a situation where a Bhikkhu respectfully declines teaching due to time constraints.
 5. A discussion among Bhikkhus on the challenges of maintaining teaching schedules.
-

8. Reflection Prompts (5 Questions)

1. Reflect on the personal impact of observing Rule 22 in your teaching practice.
 2. Discuss how this rule fosters discipline and mindfulness.
 3. How can this rule improve relationships within the Saṃgha?
 4. Reflect on the role of timing in ensuring respectful teaching practices.
 5. What challenges and benefits come from observing this rule?
-

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Timing in Bhikkhu-Bhikkhunī Teachings.
2. Structured Teaching Practices: Lessons from Pācittiya Rule 22.
3. Discipline and Mindfulness in Monastic Education: A Time-Based Approach.
4. The Role of Boundaries in Enhancing Respectful Monastic Relationships.
5. Observing Rule 22: Challenges and Solutions in Modern Monastic Life.

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10. Interactive Group Project Ideas (10 Ideas)

1. Create a visual timeline showing appropriate teaching hours.
 2. Develop a role-playing scenario to practice teaching within time limits.
 3. Analyze case studies of challenges in observing Rule 22.
 4. Simulate Saṃgha discussions on the importance of timing rules.
 5. Design a group meditation focusing on mindful adherence to timing.
 6. Create reminder cards emphasizing Rule 22's key principles.
 7. Compare timing restrictions across different Pācittiya rules.
 8. Host a debate on the practical implications of Rule 22.
 9. Share stories of successful application of timing rules in teaching.
 10. Develop a teaching manual that incorporates timing boundaries.
-

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
3. "The Bhikkhuni Vinaya Studies" by Analayo Bhikkhu - ISBN: 978-3902501148
4. "Handbook for Monks" by Ven. Nanaponika - ISBN: 978-8120818941
5. "Theravada Monastic Code" by Thanissaro Bhikkhu - ISBN: 978-1938754043
6. "Vinaya Discipline in Theravada" - ISBN: 978-1899579140
7. "The Light of Dhamma: Vinaya Edition" - ISBN: 978-9382576863
8. "The Path of Purification (Visuddhimagga)" - ISBN: 978-0860132216
9. "Duties and Responsibilities of a Bhikkhu" - ISBN: 978-9748298507
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Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 23 (The Rule Against Visiting a Bhikkhunī's Monastery for Teaching Without Specific Permission)

From Page No. (28) To Page No. (37)

Pre-Test Assessment (5 Questions)

1. What condition must be fulfilled for a Bhikkhu to visit a Bhikkhunī's monastery for teaching?
2. True or False: Bhikkhus may visit Bhikkhunīs' monasteries anytime without permission.
3. What are the exceptions to the restriction stated in Rule 23?
4. How does this rule help maintain boundaries in monastic relationships?
5. Why is Saṃgha permission essential before visiting a Bhikkhunī's monastery?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 23 prohibits visiting a Bhikkhunī's monastery without specific Saṃgha permission.
2. Saṃgha permission is required even in cases of illness among Bhikkhunīs.
3. Visiting a Bhikkhunī's monastery without permission maintains discipline.
4. This rule supports respectful and structured interactions between Bhikkhus and Bhikkhunīs.
5. Bhikkhus may visit Bhikkhunī's monasteries without permission in emergencies.
6. The rule aims to prevent casual or unnecessary interactions.
7. Exceptions to the rule include cases of Bhikkhunīs' illness.
8. This rule applies to all monastic interactions, including layperson visits.
9. Saṃgha guidelines ensure discipline and respect in Bhikkhu-Bhikkhunī relationships.
10. Following this rule encourages unstructured teaching practices.

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 23	Visiting without permission is prohibited
Samgha Permission	Required before visiting Bhikkhunī monasteries
Ill Bhikkhunī	An exception to the rule
Boundaries	Promoted by this rule
Respectful Interaction	Ensured through structured permissions
Teaching Guidelines	Reinforced by seeking Samgha permission
Structured Approach	Minimizes misunderstandings
Casual Visits	Prevented by Rule 23
Discipline	Upheld by adherence to permissions
Samgha Values	Respect, safety, and mindfulness

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 23 prohibits visiting a Bhikkhunī's _____ without permission.
 2. Bhikkhus must obtain _____ from the Samgha before teaching Bhikkhunīs in their monastery.
 3. Exceptions to the rule include visiting Bhikkhunīs who are _____.
 4. This rule ensures _____ and boundaries in Bhikkhu-Bhikkhunī interactions.
 5. Structured permissions minimize _____ in monastic relationships.
 6. Samgha approval fosters respect and _____ within the community.
 7. Casual or unnecessary _____ are discouraged by this rule.
 8. This rule reinforces the Samgha's values of _____ and mindfulness.
 9. Visiting a Bhikkhunī's monastery without permission violates the principle of _____.
 10. _____ Observing this rule supports _____ interactions within the Samgha.
-

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4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 23 prohibit?
2. Why is Saṃgha permission critical for visiting Bhikkhunīs' monasteries?
3. How does this rule promote respectful and mindful interactions?
4. Describe the exceptions to the prohibition in Rule 23.
5. What are the consequences of ignoring this rule in the monastic community?
6. How does this rule uphold discipline and structure in Saṃgha relationships?
7. Discuss the relationship between permission and trust in Bhikkhu-Bhikkhunī interactions.
8. Why is maintaining boundaries crucial in monastic life?
9. Reflect on the role of structured permissions in fostering Saṃgha harmony.
10. How does this rule align with the Dhamma principles of respect and mindfulness?

5. Team Paper Presentation Titles (5 Titles)

1. "The Importance of Structured Permissions in Monastic Visits"
 2. "Boundaries and Respect in Bhikkhu-Bhikkhunī Interactions"
 3. "Maintaining Discipline: Lessons from Pācittiya Rule 23"
 4. "The Role of Saṃgha Permission in Promoting Respectful Relationships"
 5. "Challenges and Benefits of Observing Rule 23 in Modern Monastic Life"
-

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6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of seeking Saṃgha permission before visiting a Bhikkhunī's monastery.
- How does Rule 23 promote discipline and mindfulness in monastic interactions?

Quiz Questions (Multiple Choice):

1. What is prohibited by Rule 23?
 - a. Casual teaching interactions
 - b. Visiting Bhikkhunīs' monasteries without permission
 - c. Teaching Bhikkhunīs after sunset
 - d. Informal Dhamma discussions

Correct Answer: b

2. Which is an exception to Rule 23?
 - a. A Bhikkhunī requests casual teaching
 - b. A Bhikkhunī is ill and needs assistance
 - c. Teaching during Saṃgha holidays
 - d. None of the above

Correct Answer: b

Follow-Up Suggestions:

- Practice role-playing scenarios where Saṃgha permission is required.
- Reflect on how boundaries in interactions enhance Saṃgha relationships.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu requests Saṃgha permission to visit a Bhikkhunī's monastery.
 2. Discussing the importance of Rule 23 with a junior Bhikkhu.
 3. Practicing scenarios where permissions are denied and alternatives are found.
 4. Explaining Rule 23 to a Bhikkhunī during a formal visit.
 5. Handling a scenario where a Bhikkhunī requests a visit without proper permission.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflection Prompts (5 Questions)

1. Reflect on the personal importance of observing Rule 23 in monastic practice.
 2. How can structured permissions foster mutual respect in the Saṃgha?
 3. Discuss the role of boundaries in maintaining discipline in Bhikkhu-Bhikkhunī relationships.
 4. Reflect on how following Rule 23 aligns with the values of mindfulness and safety.
 5. What challenges and benefits come from observing this rule in teaching interactions?
-

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Seeking Permission in Monastic Visits.
 2. Boundaries in Bhikkhu-Bhikkhunī Interactions: A Structured Approach.
 3. Upholding Saṃgha Values Through Pācittiya Rule 23.
 4. The Role of Permissions in Ensuring Respectful Monastic Relationships.
 5. Challenges and Opportunities in Implementing Rule 23 in the Modern Saṃgha.
-

10. Interactive Group Project Ideas (10 Ideas)

1. Create a permission process flowchart for visiting Bhikkhunīs' monasteries.
 2. Role-play scenarios requiring Saṃgha permissions.
 3. Develop a case study analyzing the outcomes of observing Rule 23.
 4. Host a group discussion on the practical challenges of adhering to Rule 23.
 5. Simulate Saṃgha meetings focused on granting permissions for visits.
 6. Create a presentation on historical contexts of monastic boundaries.
 7. Develop reminder cards for guidelines related to Rule 23.
 8. Compare Rule 23 with similar rules across the Vinaya.
 9. Organize a meditation session on mindfulness in monastic relationships.
 10. Write a reflective group essay on the importance of Rule 23.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
3. "The Bhikkhuni Vinaya Studies" by Analayo Bhikkhu - ISBN: 978-3902501148
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 24 (The Rule Against Accusing a Bhikkhu of Teaching Bhikkhunīs for Material Gain)
From Page No. (38) To Page No. (46)

Pre-Test Assessment (5 Questions)

1. What action is prohibited by Pācittiya Rule 24?
 2. True or False: A Bhikkhu can accuse another of teaching Bhikkhunīs for material gain without evidence.
 3. List one reason why this rule is important for Saṃgha harmony.
 4. How does this rule discourage harmful assumptions in monastic interactions?
 5. What should a Bhikkhu do if they suspect unethical teaching practices?
-

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Accusing another Bhikkhu of teaching Bhikkhunīs for material gain without evidence is a violation of Rule 24.
 2. This rule promotes trust and integrity within the Saṃgha.
 3. Accusations are allowed as long as they serve to correct improper practices.
 4. Observing this rule helps maintain discipline in teaching relationships.
 5. A Bhikkhu must have Saṃgha permission before teaching Bhikkhunīs.
 6. False accusations disrupt harmony and respect within the Saṃgha.
 7. This rule supports the principle of mindful speech in monastic life.
 8. Accusations based on hearsay are encouraged by this rule.
 9. Trust and understanding are core values promoted by Pācittiya Rule 24.
 10. Observing this rule helps reduce conflicts in monastic relationships.
-

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A

Rule 24

Trust

Material Gain

Samgha Harmony

False Accusations

Mindful Speech

Respectful Interaction

Teaching Permission

Evidence-Based Claims

Integrity

Column B

Prohibits baseless accusations

Promoted by avoiding harmful assumptions

Cannot be assumed without evidence

Maintained by observing this rule

Discouraged to ensure respect

Reinforced by Rule 24

Essential for Samgha unity

Must be granted by the Samgha

Required before making accusations

Supported through adherence to this rule

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 24 prohibits _____ accusations against a Bhikkhu.
2. Accusations of material gain must be supported by _____.
3. This rule ensures _____ and respect within the Samgha.
4. Observing Rule 24 reduces _____ in monastic relationships.
5. Mindful _____ is essential for maintaining harmony in the Samgha.
6. Baseless accusations violate the principle of _____ in monastic conduct.
7. Samgha _____ must be respected in all teaching interactions.
8. This rule discourages _____ assumptions about others' intentions.
9. Trust and _____ are core values reinforced by Rule 24.
10. _____ Rule 24 helps ensure _____ in Bhikkhu-Bhikkhunī teaching relationships.

4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 24 prohibit?
2. Why is it important to avoid baseless accusations in monastic life?
3. How does Rule 24 promote trust and respect in the Samgha?
4. What should a Bhikkhu do before accusing another of unethical practices?
5. Discuss the role of evidence in making accusations.
6. Reflect on the impact of false accusations on Samgha harmony.

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7. How does this rule support the principle of mindful speech?
8. Explain how Rule 24 aligns with the values of trust and integrity.
9. What are the consequences of ignoring this rule in monastic relationships?
10. How does observing Rule 24 foster mutual respect in the Saṃgha?

5. Team Paper Presentation Titles (5 Titles)

1. "The Role of Mindful Speech in Upholding Saṃgha Harmony"
2. "Trust and Integrity: Lessons from Pācittiya Rule 24"
3. "The Ethical Importance of Avoiding False Accusations"
4. "Building Saṃgha Unity Through Respect and Mindful Communication"
5. "Challenges and Benefits of Observing Rule 24 in Monastic Life"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of evidence-based accusations in maintaining Saṃgha harmony.
- How does Rule 24 encourage mindful speech in monastic interactions?

Quiz Questions (Multiple Choice):

1. What is prohibited by Rule 24?
 - a. Teaching Bhikkhunīs without permission
 - b. Accusing Bhikkhus of teaching for material gain without evidence
 - c. Ending teachings early without notice
 - d. Sharing material offerings with Bhikkhunīs

Correct Answer: b

2. Why is Rule 24 significant?
 - a. It promotes structured teaching practices.
 - b. It prevents baseless accusations and fosters trust.
 - c. It allows freedom in Bhikkhu-Bhikkhunī interactions.
 - d. None of the above.

Correct Answer: b

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Follow-Up Suggestions:

- Practice role-playing scenarios where trust and mindful speech are emphasized.
- Encourage journaling on the personal impact of observing Rule 24.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu clarifies a misunderstanding involving accusations of unethical teaching.
2. Practicing scenarios where Bhikkhus verify information before making accusations.
3. Guiding a junior Bhikkhu on the importance of mindful speech.
4. Simulating Saṃgha discussions on trust and integrity.
5. Handling a situation where a Bhikkhu wrongly accuses another and learns to reconcile.

8. Reflection Prompts (5 Questions)

1. Reflect on the importance of avoiding baseless accusations in monastic practice.
2. How can Rule 24 help strengthen trust in Bhikkhu-Bhikkhunī relationships?
3. Discuss how this rule aligns with the principles of mindful communication.
4. Reflect on the personal challenges of adhering to Rule 24.
5. What strategies can be implemented to observe this rule effectively?

9. Essay Prompts (5 Topics)

1. The Ethical Role of Evidence in Maintaining Saṃgha Harmony.
 2. Trust and Respect in Monastic Life: Lessons from Rule 24.
 3. The Impact of Mindful Speech on Saṃgha Relationships.
 4. Challenges and Opportunities in Observing Rule 24 in Modern Monastic Life.
 5. Promoting Saṃgha Unity Through Integrity and Respectful Communication.
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10. Interactive Group Project Ideas (10 Ideas)

1. Create a guide on mindful speech and its importance in the Saṃgha.
2. Role-play scenarios focusing on resolving conflicts through trust and evidence.
3. Develop a case study analyzing the outcomes of observing Rule 24.
4. Host a group discussion on the challenges of adhering to Rule 24.
5. Simulate Saṃgha meetings to address issues of trust and integrity.
6. Create visual aids emphasizing the principles of Rule 24.
7. Write a group essay on the ethical importance of avoiding false accusations.
8. Share stories from the Dhamma about the significance of trust and respect.
9. Design a game to reinforce understanding of mindful communication.
10. Reflect as a group on the personal benefits of observing Rule 24.

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
3. "The Bhikkhuni Vinaya Studies" by Analayo Bhikkhu - ISBN: 978-3902501148
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 25 (The Rule Against Giving a Robe to a Bhikkhunī Without an Exchange)

From Page No. (47) To Page No. (56)

Pre-Test Assessment (5 Questions)

1. What action does Pācittiya Rule 25 prohibit?
2. True or False: A Bhikkhu may give a robe to a Bhikkhunī without an exchange if they are not related.
3. Why is maintaining boundaries in material exchanges important?
4. How does this rule promote simplicity and discipline in monastic life?
5. What should a Bhikkhu do if a Bhikkhunī requests a robe outside of Saṃgha guidelines?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 25 prohibits giving a robe to a Bhikkhunī unless it is part of an official exchange.
 2. A Bhikkhu can provide robes to Bhikkhunīs freely as a sign of generosity.
 3. This rule ensures respect and clear boundaries in material exchanges.
 4. Non-relative Bhikkhunīs must receive robes only through proper Saṃgha processes.
 5. Observing this rule prevents misunderstandings and maintains discipline.
 6. Casual robe exchanges undermine the simplicity of monastic practice.
 7. Respectful material interactions are not essential in monastic life.
 8. Rule 25 supports the principle of non-attachment in the Saṃgha.
 9. Saṃgha permission is unnecessary for exchanging robes with Bhikkhunīs.
 10. Adhering to this rule fosters discipline and mutual respect in monastic relationships.
-

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A

Rule 25

Simplicity

Samṅha Guidelines

Material Boundaries

Non-Attachment

Official Exchange

Discipline

Mutual Respect

Casual Exchanges

Respectful Interactions Promoted through adherence to Rule 25

Column B

Prohibits robe giving without an exchange

Supported by this rule

Ensure discipline in material exchanges

Promoted by observing Rule 25

Reinforced by limited personal exchanges

Required for giving robes to Bhikkhunīs

Maintained through clear material guidelines

Fostered by structured interactions

Discouraged by this rule

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 25 prohibits giving a robe to a Bhikkhunī without an _____.
 2. Material exchanges between Bhikkhus and Bhikkhunīs must follow _____ guidelines.
 3. This rule ensures _____ and respect in monastic interactions.
 4. Observing Rule 25 reinforces _____ and simplicity in material exchanges.
 5. Samṅha permission is required for giving robes to non-relative _____.
 6. This rule helps prevent misunderstandings in _____ relationships.
 7. The principle of _____ is supported by limited personal exchanges.
 8. Clear _____ in material interactions promote discipline.
 9. Rule 25 discourages _____ material exchanges with Bhikkhunīs.
 10. _____ Respectful material interactions align with the values of _____.
-

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4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 25 prohibit?
2. Why is it important to maintain boundaries in material exchanges with Bhikkhunīs?
3. How does Rule 25 promote discipline and simplicity in monastic life?
4. Describe the conditions under which a Bhikkhu may give a robe to a Bhikkhunī.
5. What are the consequences of not observing this rule in the Saṃgha?
6. How does this rule support the principle of non-attachment?
7. Discuss the importance of Saṃgha guidelines in material exchanges.
8. Reflect on the role of Rule 25 in fostering respectful relationships in the Saṃgha.
9. Why is it necessary to prevent casual material exchanges with Bhikkhunīs?
10. How does this rule align with the principles of mutual respect and discipline?

5. Team Paper Presentation Titles (5 Titles)

1. "Discipline and Simplicity: Lessons from Pācittiya Rule 25"
2. "Respectful Material Exchanges in Monastic Life"
3. "The Role of Boundaries in Maintaining Saṃgha Discipline"
4. "Non-Attachment and Respect in Bhikkhu-Bhikkhunī Interactions"
5. "Challenges and Opportunities in Observing Rule 25 in the Modern Saṃgha"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of maintaining clear boundaries in material exchanges.
- How does Rule 25 support the principle of non-attachment in monastic relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 25 prohibit?
 - a. Giving robes to Bhikkhunīs without permission
 - b. Giving robes without an official exchange
 - c. Accepting robes from Bhikkhunīs
 - d. None of the above

Correct Answer: b

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2. Why is this rule significant?
 - a. It promotes simplicity and non-attachment.
 - b. It allows free exchanges of robes between Bhikkhus and Bhikkhunīs.
 - c. It discourages Saṃgha guidelines.
 - d. None of the above.

Correct Answer: a

Follow-Up Suggestions:

- Discuss the implications of observing Rule 25 in material interactions.
- Practice role-playing to simulate proper exchanges under Saṃgha guidelines.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains the importance of official exchanges to a Bhikkhunī.
2. Practicing scenarios where Bhikkhus adhere to Rule 25 in material interactions.
3. Guiding a junior Bhikkhu on maintaining boundaries in material exchanges.
4. Simulating a Saṃgha discussion on robe exchanges and their impact on discipline.
5. Handling a situation where a Bhikkhunī requests a robe without following Saṃgha rules.

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges of observing Rule 25 in monastic life.
 2. How can maintaining boundaries in material exchanges foster Saṃgha harmony?
 3. Discuss how this rule aligns with the principles of simplicity and non-attachment.
 4. Reflect on the role of Rule 25 in promoting respectful relationships.
 5. What strategies can Bhikkhus use to ensure adherence to this rule?
-

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9. Essay Prompts (5 Topics)

1. The Ethical Importance of Maintaining Boundaries in Material Exchanges.
2. Simplicity and Non-Attachment: Lessons from Rule 25.
3. Respect and Discipline in Bhikkhu-Bhikkhunī Relationships.
4. The Role of Saṃgha Guidelines in Ensuring Respectful Material Exchanges.
5. Challenges and Benefits of Observing Rule 25 in Modern Monastic Life.

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart explaining proper procedures for robe exchanges.
2. Role-play scenarios focusing on respectful material interactions.
3. Develop a case study analyzing challenges in observing Rule 25.
4. Host a group discussion on the impact of this rule on Saṃgha discipline.
5. Simulate Saṃgha meetings addressing robe exchange guidelines.
6. Create reminder cards highlighting the principles of Rule 25.
7. Write a group essay on the importance of maintaining material boundaries.
8. Design a game to reinforce understanding of Rule 25.
9. Share Dhamma stories emphasizing simplicity and non-attachment.
10. Reflect as a group on the personal impact of observing Rule 25.

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 26 (The Rule Against Sewing a Robe for a Bhikkhunī Who Is Not a Relative)
From Page No. (56) To Page No. (65)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 26 prohibit?
2. True or False: A Bhikkhu may sew a robe for a Bhikkhunī as a gesture of goodwill.
3. Why does this rule emphasize restraint in material interactions?
4. How does Rule 26 promote boundaries and simplicity in monastic life?
5. What should a Bhikkhu do if a Bhikkhunī requests help with sewing a robe?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 26 prohibits a Bhikkhu from sewing a robe for a Bhikkhunī who is not a relative.
2. Arranging for someone else to sew a robe for a Bhikkhunī is permissible under this rule.
3. This rule reinforces discipline and boundaries in material interactions.
4. Bhikkhus may assist non-relative Bhikkhunīs with sewing robes under special circumstances.
5. Observing Rule 26 ensures simplicity and respect in monastic relationships.
6. Helping a Bhikkhunī sew a robe promotes Saṃgha harmony.
7. Non-relative Bhikkhunīs must arrange their robe-sewing without direct assistance from Bhikkhus.
8. Respectful interactions require following material exchange guidelines.
9. Sewing a robe for a Bhikkhunī supports non-attachment in monastic life.
10. This rule aligns with the Saṃgha's values of discipline and mindfulness.

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 26	Prohibits sewing robes for non-relative Bhikkhunīs
Simplicity	Supported by avoiding material obligations
Boundaries	Maintained through adherence to Rule 26
Material Restraint	Reinforced by this rule
Non-Attachment	Promoted by limiting personal interactions
Sam̐gha Guidelines	Ensure respectful material exchanges
Respectful Interaction	Encouraged by observing sewing restrictions
Non-Relative Bhikkhunīs	Cannot receive direct sewing assistance
Structured Discipline	Fostered by adherence to Rule 26
Responsibility	Emphasized in monastic material exchanges

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 26 prohibits _____ or arranging for the sewing of robes for non-relative Bhikkhunīs.
 2. Material interactions must follow _____ to maintain respect and boundaries.
 3. This rule promotes _____ and simplicity in monastic life.
 4. Observing Rule 26 reinforces _____ and respect in Sam̐gha relationships.
 5. Sam̐gha guidelines discourage _____ material obligations with Bhikkhunīs.
 6. Rule 26 supports the principle of _____ in material interactions.
 7. Clear boundaries in material exchanges ensure _____ and discipline.
 8. Helping a Bhikkhunī sew a robe without permission violates _____.
 9. Respectful material interactions align with the values of _____.
 10. _____ This rule ensures mutual _____ and understanding in monastic relationships.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 26 prohibit?
2. Why is it important to maintain boundaries in sewing interactions with Bhikkhunīs?
3. How does Rule 26 promote simplicity and non-attachment in monastic life?
4. Describe the role of Saṃgha guidelines in regulating material interactions.
5. How does this rule foster discipline and respect within the Saṃgha?
6. What challenges might arise from not observing Rule 26?
7. Reflect on the importance of maintaining restraint in material exchanges.
8. Why is it necessary to prevent personal sewing obligations with Bhikkhunīs?
9. How does this rule align with the principles of mutual respect and mindfulness?
10. Discuss the consequences of violating Rule 26 in monastic relationships.

5. Team Paper Presentation Titles (5 Titles)

1. "Maintaining Boundaries: Insights from Pācittiya Rule 26"
 2. "The Role of Material Restraint in Monastic Discipline"
 3. "Non-Attachment in Action: Lessons from Rule 26"
 4. "Fostering Respectful Interactions Through Material Guidelines"
 5. "Challenges and Benefits of Observing Rule 26 in Modern Monastic Life"
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6. Additional Assessment Components

Reflection Prompts:

- Reflect on the personal significance of adhering to Rule 26 in your monastic practice.
- How does this rule promote respect and simplicity in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 26 prohibit?
 - a. Offering sewing tools to Bhikkhunīs
 - b. Sewing robes for Bhikkhunīs who are not relatives
 - c. Arranging for robes to be sewn for non-relative Bhikkhunīs
 - d. Both b and c

Correct Answer: d

2. Why is Rule 26 significant?
 - a. It prevents casual material exchanges.
 - b. It ensures discipline and non-attachment.
 - c. It allows unlimited robe-sewing assistance.
 - d. Both a and b.

Correct Answer: d

Follow-Up Suggestions:

- Practice role-playing scenarios to reinforce proper adherence to Rule 26.
- Reflect on the importance of simplicity and discipline in material interactions.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to a Bhikkhunī why robe-sewing assistance requires adherence to Saṃgha guidelines.
 2. Practicing scenarios where Bhikkhus maintain boundaries in material interactions.
 3. Guiding a junior Bhikkhu on the importance of Rule 26.
 4. Simulating a Saṃgha meeting addressing material restraint and its impact on discipline.
 5. Handling a situation where a Bhikkhunī requests robe-sewing assistance without following rules.
-

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8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 26 in your practice.
 2. How does Rule 26 foster mutual respect in monastic relationships?
 3. Discuss the role of simplicity and non-attachment in material exchanges.
 4. Reflect on how Rule 26 aligns with the principles of mindfulness and discipline.
 5. What strategies can Bhikkhus use to observe this rule effectively?
-

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Restraint in Material Interactions.
 2. Simplicity and Discipline in Monastic Life: Lessons from Rule 26.
 3. Respect and Responsibility in Bhikkhu-Bhikkhunī Relationships.
 4. The Role of Saṃgha Guidelines in Promoting Respectful Material Exchanges.
 5. Challenges and Benefits of Observing Rule 26 in Modern Monastic Life.
-

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart illustrating proper guidelines for robe-sewing interactions.
 2. Role-play scenarios focusing on material restraint in Saṃgha relationships.
 3. Develop a case study analyzing challenges in observing Rule 26.
 4. Host a group discussion on the impact of material restraint on Saṃgha discipline.
 5. Simulate a Saṃgha meeting addressing robe-sewing and its implications.
 6. Create reminder cards highlighting the principles of Rule 26.
 7. Write a group essay on the importance of maintaining boundaries in material interactions.
 8. Design a game to reinforce understanding of Rule 26.
 9. Share Dhamma stories emphasizing simplicity and non-attachment.
 10. Reflect as a group on the benefits of observing Rule 26 in monastic relationships.
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Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 26 (The Rule Against Sewing a Robe for a Bhikkhunī Who Is Not a Relative)
From Page No. (56) To Page No. (65)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 26 prohibit?
2. True or False: A Bhikkhu may sew a robe for a Bhikkhunī as a gesture of goodwill.
3. Why does this rule emphasize restraint in material interactions?
4. How does Rule 26 promote boundaries and simplicity in monastic life?
5. What should a Bhikkhu do if a Bhikkhunī requests help with sewing a robe?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 26 prohibits a Bhikkhu from sewing a robe for a Bhikkhunī who is not a relative.
2. Arranging for someone else to sew a robe for a Bhikkhunī is permissible under this rule.
3. This rule reinforces discipline and boundaries in material interactions.
4. Bhikkhus may assist non-relative Bhikkhunīs with sewing robes under special circumstances.
5. Observing Rule 26 ensures simplicity and respect in monastic relationships.
6. Helping a Bhikkhunī sew a robe promotes Saṃgha harmony.
7. Non-relative Bhikkhunīs must arrange their robe-sewing without direct assistance from Bhikkhus.
8. Respectful interactions require following material exchange guidelines.
9. Sewing a robe for a Bhikkhunī supports non-attachment in monastic life.
10. This rule aligns with the Saṃgha's values of discipline and mindfulness.

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 26	Prohibits sewing robes for non-relative Bhikkhunīs
Simplicity	Supported by avoiding material obligations
Boundaries	Maintained through adherence to Rule 26
Material Restraint	Reinforced by this rule
Non-Attachment	Promoted by limiting personal interactions
Sam̐gha Guidelines	Ensure respectful material exchanges
Respectful Interaction	Encouraged by observing sewing restrictions
Non-Relative Bhikkhunīs	Cannot receive direct sewing assistance
Structured Discipline	Fostered by adherence to Rule 26
Responsibility	Emphasized in monastic material exchanges

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 26 prohibits _____ or arranging for the sewing of robes for non-relative Bhikkhunīs.
 2. Material interactions must follow _____ to maintain respect and boundaries.
 3. This rule promotes _____ and simplicity in monastic life.
 4. Observing Rule 26 reinforces _____ and respect in Sam̐gha relationships.
 5. Sam̐gha guidelines discourage _____ material obligations with Bhikkhunīs.
 6. Rule 26 supports the principle of _____ in material interactions.
 7. Clear boundaries in material exchanges ensure _____ and discipline.
 8. Helping a Bhikkhunī sew a robe without permission violates _____.
 9. Respectful material interactions align with the values of _____.
 10. _____ This rule ensures mutual _____ and understanding in monastic relationships.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 26 prohibit?
2. Why is it important to maintain boundaries in sewing interactions with Bhikkhunīs?
3. How does Rule 26 promote simplicity and non-attachment in monastic life?
4. Describe the role of Saṃgha guidelines in regulating material interactions.
5. How does this rule foster discipline and respect within the Saṃgha?
6. What challenges might arise from not observing Rule 26?
7. Reflect on the importance of maintaining restraint in material exchanges.
8. Why is it necessary to prevent personal sewing obligations with Bhikkhunīs?
9. How does this rule align with the principles of mutual respect and mindfulness?
10. Discuss the consequences of violating Rule 26 in monastic relationships.

5. Team Paper Presentation Titles (5 Titles)

1. "Maintaining Boundaries: Insights from Pācittiya Rule 26"
 2. "The Role of Material Restraint in Monastic Discipline"
 3. "Non-Attachment in Action: Lessons from Rule 26"
 4. "Fostering Respectful Interactions Through Material Guidelines"
 5. "Challenges and Benefits of Observing Rule 26 in Modern Monastic Life"
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the personal significance of adhering to Rule 26 in your monastic practice.
- How does this rule promote respect and simplicity in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 26 prohibit?
 - a. Offering sewing tools to Bhikkhunīs
 - b. Sewing robes for Bhikkhunīs who are not relatives
 - c. Arranging for robes to be sewn for non-relative Bhikkhunīs
 - d. Both b and c

Correct Answer: d

2. Why is Rule 26 significant?
 - a. It prevents casual material exchanges.
 - b. It ensures discipline and non-attachment.
 - c. It allows unlimited robe-sewing assistance.
 - d. Both a and b.

Correct Answer: d

Follow-Up Suggestions:

- Practice role-playing scenarios to reinforce proper adherence to Rule 26.
- Reflect on the importance of simplicity and discipline in material interactions.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to a Bhikkhunī why robe-sewing assistance requires adherence to Saṃgha guidelines.
 2. Practicing scenarios where Bhikkhus maintain boundaries in material interactions.
 3. Guiding a junior Bhikkhu on the importance of Rule 26.
 4. Simulating a Saṃgha meeting addressing material restraint and its impact on discipline.
 5. Handling a situation where a Bhikkhunī requests robe-sewing assistance without following rules.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 26 in your practice.
 2. How does Rule 26 foster mutual respect in monastic relationships?
 3. Discuss the role of simplicity and non-attachment in material exchanges.
 4. Reflect on how Rule 26 aligns with the principles of mindfulness and discipline.
 5. What strategies can Bhikkhus use to observe this rule effectively?
-

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Restraint in Material Interactions.
 2. Simplicity and Discipline in Monastic Life: Lessons from Rule 26.
 3. Respect and Responsibility in Bhikkhu-Bhikkhunī Relationships.
 4. The Role of Saṃgha Guidelines in Promoting Respectful Material Exchanges.
 5. Challenges and Benefits of Observing Rule 26 in Modern Monastic Life.
-

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart illustrating proper guidelines for robe-sewing interactions.
 2. Role-play scenarios focusing on material restraint in Saṃgha relationships.
 3. Develop a case study analyzing challenges in observing Rule 26.
 4. Host a group discussion on the impact of material restraint on Saṃgha discipline.
 5. Simulate a Saṃgha meeting addressing robe-sewing and its implications.
 6. Create reminder cards highlighting the principles of Rule 26.
 7. Write a group essay on the importance of maintaining boundaries in material interactions.
 8. Design a game to reinforce understanding of Rule 26.
 9. Share Dhamma stories emphasizing simplicity and non-attachment.
 10. Reflect as a group on the benefits of observing Rule 26 in monastic relationships.
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 27 (The Rule Against Receiving Robes from a Bhikkhunī)

From Page No. (66) To Page No. (74)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 27 prohibit?
2. True or False: A Bhikkhu can accept robes from a Bhikkhunī under specific Saṃgha guidelines.
3. Why is it important to avoid receiving robes directly from Bhikkhunīs?
4. How does Rule 27 promote discipline and simplicity in monastic material exchanges?
5. What should a Bhikkhu do if offered a robe by a Bhikkhunī?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 27 prohibits Bhikkhus from receiving robes directly from Bhikkhunīs.
 2. Receiving a robe from a Bhikkhunī is acceptable if no one else can provide it.
 3. This rule promotes clear boundaries in material exchanges.
 4. Bhikkhus may accept robes from Bhikkhunīs during alms-giving ceremonies.
 5. Rule 27 supports the principle of simplicity in monastic life.
 6. Observing this rule ensures respectful interactions within the Saṃgha.
 7. Receiving robes from Bhikkhunīs undermines the principle of non-attachment.
 8. Saṃgha permission is required for Bhikkhus to accept robes from laypersons.
 9. Adherence to Rule 27 fosters mutual respect and discipline.
 10. Rule 27 discourages Bhikkhus from forming personal dependencies on Bhikkhunīs.
-

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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 27	Prohibits receiving robes from Bhikkhunīs
Material Restraint	Reinforced by adherence to this rule
Boundaries	Maintained through limited material exchanges
Non-Attachment	Supported by avoiding direct material exchanges
Simplicity	Promoted in monastic interactions
Sam̐gha Guidelines	Ensure proper material interactions
Mutual Respect	Fostered by observing Rule 27
Dependency	Discouraged in Bhikkhu-Bhikkhunī relationships
Respectful Interaction	Reinforced by proper robe-giving practices
Structured Discipline	Ensures mindful material exchanges

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 27 prohibits Bhikkhus from _____ robes from Bhikkhunīs.
 2. Material interactions must follow _____ to maintain discipline and respect.
 3. This rule ensures _____ in Bhikkhu-Bhikkhunī relationships.
 4. Observing Rule 27 promotes _____ and simplicity in monastic life.
 5. Sam̐gha guidelines discourage _____ material dependencies.
 6. Non-attachment is a core value reinforced by _____.
 7. Rule 27 discourages forming personal _____ through material exchanges.
 8. Receiving robes directly from Bhikkhunīs violates _____ guidelines.
 9. Respectful material interactions align with the values of _____.
 10. Adherence to Rule 27 ensures mutual _____ within the Sam̐gha.
-

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4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 27 prohibit?
2. Why is it important for Bhikkhus to avoid receiving robes from Bhikkhunīs?
3. How does Rule 27 promote discipline and simplicity in monastic life?
4. Discuss the role of Saṃgha guidelines in regulating material exchanges.
5. How does this rule foster mutual respect and non-attachment in monastic relationships?
6. What challenges might arise from not observing Rule 27?
7. Reflect on the significance of maintaining boundaries in material exchanges.
8. How does this rule align with the principles of mutual respect and mindfulness?
9. What are the consequences of forming material dependencies in monastic life?
10. Discuss how Rule 27 ensures harmony and discipline within the Saṃgha.

5. Team Paper Presentation Titles (5 Titles)

1. "Promoting Simplicity and Discipline: Insights from Pācittiya Rule 27"
 2. "The Role of Boundaries in Bhikkhu-Bhikkhunī Material Interactions"
 3. "Non-Attachment and Respect in Monastic Material Exchanges"
 4. "Challenges and Benefits of Observing Rule 27 in Modern Monastic Life"
 5. "Maintaining Discipline and Simplicity Through Saṃgha Guidelines"
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the personal significance of observing Rule 27 in your monastic practice.
- How does this rule promote simplicity and respect in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 27 prohibit?
 - a. Offering robes to Bhikkhunīs
 - b. Receiving robes from Bhikkhunīs
 - c. Receiving robes from lay donors
 - d. Both a and b

Correct Answer: b
2. Why is Rule 27 significant?
 - a. It fosters discipline and respect in material exchanges.
 - b. It allows unlimited material interactions between Bhikkhus and Bhikkhunīs.
 - c. It discourages non-attachment.
 - d. Both a and c.

Correct Answer: a

Follow-Up Suggestions:

- Practice role-playing scenarios where Bhikkhus respectfully decline robes from Bhikkhunīs.
- Reflect on the importance of boundaries in fostering Saṃgha harmony.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to a Bhikkhunī why receiving robes violates Saṃgha guidelines.
 2. Practicing scenarios where Bhikkhus maintain boundaries in material exchanges.
 3. Guiding a junior Bhikkhu on the importance of Rule 27.
 4. Simulating Saṃgha discussions on material dependencies and their impact on discipline.
 5. Handling a situation where a Bhikkhunī offers robes without adhering to rules.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 27 in your practice.
 2. How does Rule 27 foster mutual respect in monastic relationships?
 3. Discuss how this rule aligns with the principles of simplicity and non-attachment.
 4. Reflect on the role of Rule 27 in promoting Saṃgha harmony.
 5. What strategies can Bhikkhus use to ensure adherence to this rule?
-

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Avoiding Material Dependencies.
 2. Simplicity and Discipline in Monastic Life: Lessons from Rule 27.
 3. Respect and Responsibility in Bhikkhu-Bhikkhunī Relationships.
 4. The Role of Saṃgha Guidelines in Ensuring Respectful Material Exchanges.
 5. Challenges and Benefits of Observing Rule 27 in Modern Monastic Life.
-

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart illustrating proper guidelines for material exchanges.
 2. Role-play scenarios focusing on material restraint in Saṃgha relationships.
 3. Develop a case study analyzing challenges in observing Rule 27.
 4. Host a group discussion on the impact of material dependencies on Saṃgha discipline.
 5. Simulate a Saṃgha meeting addressing robe exchanges and their implications.
 6. Create reminder cards highlighting the principles of Rule 27.
 7. Write a group essay on the importance of maintaining boundaries in material interactions.
 8. Design a game to reinforce understanding of Rule 27.
 9. Share Dhamma stories emphasizing simplicity and non-attachment.
 10. Reflect as a group on the benefits of observing Rule 27 in monastic relationships.
-

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Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 28 (The Rule Against Accepting Money or Valuables)

From Page No. (75) To Page No. (84)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 28 prohibit?
2. True or False: A Bhikkhu is allowed to handle money given by a layperson for temple maintenance.
3. Why does this rule emphasize detachment from monetary transactions?
4. How does Rule 28 promote simplicity and non-attachment in monastic life?
5. What alternatives are available for Bhikkhus if monetary contributions are offered?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 28 prohibits Bhikkhus from accepting money or valuables.
 2. This rule allows Bhikkhus to manage monetary transactions for Saṃgha purposes.
 3. Rule 28 reinforces the principle of simplicity in monastic life.
 4. Bhikkhus must direct laypersons to a steward if monetary offerings are made.
 5. Receiving valuables undermines the principle of non-attachment.
 6. This rule discourages Bhikkhus from forming financial dependencies.
 7. Accepting money for personal use violates Rule 28.
 8. Rule 28 does not apply to gifts of food or other requisites.
 9. Observing this rule ensures respectful interactions with lay supporters.
 10. Monetary handling is permissible if approved by the Saṃgha.
-

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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 28	Prohibits accepting money or valuables
Non-Attachment	Reinforced by avoiding monetary handling
Steward	Appointed to handle monetary contributions
Simplicity	Supported by detachment from financial matters
Respectful Interaction	Ensured by observing Rule 28
Saṃgha Guidelines	Provide alternatives for monetary offerings
Material Dependencies	Discouraged in monastic life
Valuables	Cannot be accepted by Bhikkhus
Financial Independence	Promoted through adherence to Rule 28
Discipline	Maintained by avoiding monetary transactions

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 28 prohibits Bhikkhus from accepting _____ or valuables.
 2. Monetary offerings should be directed to an appointed _____.
 3. This rule ensures _____ in monastic relationships with lay supporters.
 4. Observing Rule 28 promotes _____ and discipline in monastic life.
 5. Receiving money violates the principle of _____ in the Dhamma.
 6. Bhikkhus must maintain _____ from financial transactions.
 7. Lay supporters should be advised to contribute through _____.
 8. Rule 28 supports the Saṃgha's values of _____ and non-attachment.
 9. Monetary dependencies disrupt the simplicity of _____ practice.
 10. _____ Accepting valuables undermines the Saṃgha's commitment to _____.
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 28 prohibit?
2. Why is it important for Bhikkhus to avoid monetary transactions?
3. How does Rule 28 promote simplicity and non-attachment in monastic life?
4. Discuss the role of a steward in managing monetary contributions.
5. What alternatives are provided for lay supporters who wish to offer money?
6. Reflect on the significance of financial independence in monastic practice.
7. How does this rule align with the Saṃgha's values of discipline and respect?
8. What challenges might arise from not observing Rule 28?
9. Discuss the impact of monetary dependencies on the Saṃgha's reputation.
10. How does this rule ensure respectful interactions with lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Maintaining Non-Attachment: Insights from Pācittiya Rule 28"
2. "Simplicity and Discipline in Monastic Financial Practices"
3. "The Role of Stewards in Supporting the Saṃgha's Values"
4. "Challenges and Benefits of Observing Rule 28 in Modern Monastic Life"
5. "Promoting Respectful Interactions Through Financial Independence"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the personal importance of maintaining non-attachment to money in your monastic life.
- How does Rule 28 promote discipline and simplicity in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 28 prohibit?
 - a. Receiving valuables directly from lay supporters
 - b. Managing monetary offerings for temple maintenance
 - c. Accepting gifts of food or requisites
 - d. Both a and b

Correct Answer: d

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2. Why is Rule 28 significant?
 - a. It fosters discipline and respect in monastic life.
 - b. It allows monetary handling with Saṃgha approval.
 - c. It discourages non-attachment in monastic practice.
 - d. Both a and c.

Correct Answer: a

Follow-Up Suggestions:

- Practice role-playing scenarios where Bhikkhus direct monetary offerings to stewards.
- Reflect on the importance of non-attachment in fostering Saṃgha harmony.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to a layperson the importance of using a steward for monetary offerings.
2. Practicing scenarios where Bhikkhus respectfully decline monetary gifts.
3. Guiding a junior Bhikkhu on maintaining financial independence.
4. Simulating a Saṃgha meeting addressing challenges in observing Rule 28.
5. Handling a situation where a lay supporter insists on giving money directly.

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 28 in your practice.
 2. How does Rule 28 foster mutual respect in monastic relationships?
 3. Discuss how this rule aligns with the principles of simplicity and non-attachment.
 4. Reflect on the role of financial independence in promoting Saṃgha discipline.
 5. What strategies can Bhikkhus use to ensure adherence to this rule?
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Financial Independence in Monastic Life.
2. Simplicity and Discipline: Lessons from Pācittiya Rule 28.
3. Respect and Responsibility in Managing Lay Contributions.
4. The Role of Saṃgha Guidelines in Promoting Non-Attachment.
5. Challenges and Opportunities in Observing Rule 28 in Modern Monastic Life.

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart illustrating proper procedures for handling monetary contributions.
2. Role-play scenarios focusing on financial independence in Saṃgha relationships.
3. Develop a case study analyzing challenges in observing Rule 28.
4. Host a group discussion on the impact of financial dependencies on Saṃgha discipline.
5. Simulate a Saṃgha meeting addressing monetary handling practices.
6. Create reminder cards highlighting the principles of Rule 28.
7. Write a group essay on the importance of maintaining financial independence.
8. Design a game to reinforce understanding of Rule 28.
9. Share Dhamma stories emphasizing simplicity and non-attachment.
10. Reflect as a group on the benefits of observing Rule 28 in monastic relationships.

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
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Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 29 (The Rule Against Storing Food for the Next Day)

From Page No. (85) To Page No. (93)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 29 prohibit?
2. True or False: Bhikkhus are allowed to store leftover food for personal use the following day.
3. Why does this rule emphasize reliance on alms for daily sustenance?
4. How does Rule 29 promote discipline and simplicity in monastic life?
5. What alternatives are available if food is offered in excess?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 29 prohibits Bhikkhus from storing food for personal use the next day.
 2. Bhikkhus may store leftover food for emergencies.
 3. This rule reinforces the principle of daily reliance on alms for sustenance.
 4. Leftover food must be disposed of or given to laypeople after the meal time.
 5. Rule 29 discourages attachment to material possessions, including food.
 6. Observing this rule ensures trust in the generosity of lay supporters.
 7. Stored food undermines the simplicity and discipline of monastic practice.
 8. This rule applies only to cooked food.
 9. Leftover food can be stored by the Saṃgha for communal use.
 10. Bhikkhus may store food as long as it is not for personal consumption.
-

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A

Rule 29

Daily Reliance

Non-Attachment

Lay Support

Simplicity

Leftover Food

Discipline

Material Accumulation Discouraged in monastic practice

Alms Reliance

Generosity

Column B

Prohibits storing food for the next day

Reinforced by this rule

Encouraged by avoiding food storage

Trusted for daily alms and sustenance

Promoted through non-accumulation of food

Must be disposed of or redistributed

Ensured by observing Rule 29

Discouraged in monastic practice

A core principle supported by this rule

Fostered through daily alms practice

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 29 prohibits storing _____ for personal use the next day.
 2. Bhikkhus must rely on daily _____ for their sustenance.
 3. This rule promotes _____ by discouraging food accumulation.
 4. Observing Rule 29 ensures _____ and trust in lay supporters.
 5. Leftover food must be _____ or redistributed after the meal time.
 6. Rule 29 reinforces the principle of _____ in monastic life.
 7. Accumulating food for future use disrupts the practice of _____.
 8. Lay supporters provide _____ to sustain Bhikkhus daily.
 9. Simplicity and _____ are key values upheld by this rule.
 10. _____ Storing food for personal consumption violates the principle of _____.
-

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4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 29 prohibit?
 2. Why is it important for Bhikkhus to avoid storing food for the next day?
 3. How does Rule 29 promote discipline and simplicity in monastic life?
 4. Discuss the role of lay supporters in ensuring daily sustenance for Bhikkhus.
 5. What should Bhikkhus do with leftover food at the end of a meal?
 6. How does this rule align with the principles of non-attachment?
 7. Reflect on the significance of relying on alms for daily sustenance.
 8. What challenges might arise from not observing Rule 29?
 9. Discuss how Rule 29 fosters trust and generosity within the Saṃgha.
 10. How does this rule support the values of simplicity and discipline?
-

5. Team Paper Presentation Titles (5 Titles)

1. "Daily Reliance on Alms: Insights from Pācittiya Rule 29"
 2. "Non-Attachment and Discipline in Food Practices"
 3. "The Role of Lay Support in Promoting Monastic Simplicity"
 4. "Challenges and Benefits of Observing Rule 29 in Modern Monastic Life"
 5. "Promoting Trust and Generosity Through Daily Alms Reliance"
-

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of daily reliance on alms for your monastic practice.
- How does Rule 29 promote discipline and trust in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 29 prohibit?
 - a. Storing food for personal consumption
 - b. Relying on lay supporters for sustenance
 - c. Sharing leftover food with laypeople
 - d. Both a and c

Correct Answer: a

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2. Why is Rule 29 significant?
 - a. It fosters discipline and simplicity in monastic life.
 - b. It encourages accumulation of resources.
 - c. It allows exceptions for personal convenience.
 - d. Both a and b.

Correct Answer: a

Follow-Up Suggestions:

- Practice role-playing scenarios where Bhikkhus manage leftover food respectfully.
- Reflect on how reliance on alms fosters Saṃgha harmony and discipline.

7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to laypeople the importance of daily alms reliance.
2. Practicing scenarios where Bhikkhus manage excess food donations.
3. Guiding a junior Bhikkhu on the importance of Rule 29.
4. Simulating a Saṃgha discussion on the challenges of avoiding food storage.
5. Handling a situation where excess food is offered and must be redistributed.

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 29 in your practice.
 2. How does this rule foster mutual trust between Bhikkhus and lay supporters?
 3. Discuss how Rule 29 aligns with the principles of simplicity and non-attachment.
 4. Reflect on the role of daily alms reliance in promoting Saṃgha discipline.
 5. What strategies can Bhikkhus use to ensure adherence to this rule?
-

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Daily Reliance on Alms in Monastic Life.
2. Simplicity and Discipline: Lessons from Pācittiya Rule 29.
3. Respect and Responsibility in Managing Leftover Food.
4. The Role of Saṃgha Guidelines in Promoting Trust and Generosity.
5. Challenges and Opportunities in Observing Rule 29 in Modern Monastic Life.

10. Interactive Group Project Ideas (10 Ideas)

1. Create a flowchart illustrating proper procedures for handling leftover food.
2. Role-play scenarios focusing on respectful food management in the Saṃgha.
3. Develop a case study analyzing challenges in observing Rule 29.
4. Host a group discussion on the impact of food accumulation on monastic discipline.
5. Simulate a Saṃgha meeting addressing food storage practices.
6. Create reminder cards highlighting the principles of Rule 29.
7. Write a group essay on the importance of daily reliance on alms.
8. Design a game to reinforce understanding of Rule 29.
9. Share Dhamma stories emphasizing simplicity and non-attachment.
10. Reflect as a group on the benefits of observing Rule 29 in monastic relationships.

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 6. "Vinaya Discipline in Theravada" - ISBN: 978-1899579140
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 8. "The Path of Purification (Visuddhimagga)" - ISBN: 978-0860132216
 9. "Duties and Responsibilities of a Bhikkhu" - ISBN: 978-9748298507
 10. "Buddhist Ethics" by Damien Keown - ISBN: 978-0198751946
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer - **Bhikkhu Indasoma Siridantamahapalaka**

Date- DD/MM/YY

Title of Chapter - Pācittiya Rule 30 (The Rule Against Eating at Improper Times)

From Page No. (94) To Page No. (103)

Pre-Test Assessment (5 Questions)

1. What does Pācittiya Rule 30 prohibit?
2. True or False: Bhikkhus can consume food after the midday period.
3. Why does this rule emphasize proper timing for meals?
4. How does Rule 30 promote discipline and mindfulness in monastic life?
5. What exceptions exist for eating outside of allowed times?

Comprehensive Assessment

1. True or False Questions (10 Questions)

1. Pācittiya Rule 30 prohibits Bhikkhus from eating food after noon.
 2. Exceptions to this rule include consuming medicinal requisites.
 3. Eating at improper times undermines the principle of restraint.
 4. Bhikkhus may consume food after noon if traveling long distances.
 5. Observing this rule ensures simplicity in daily monastic practices.
 6. This rule promotes mindfulness in food consumption.
 7. Violating this rule results in a serious offense under the Vinaya.
 8. Proper meal timing fosters discipline and respect for monastic guidelines.
 9. Bhikkhus may eat meals during nighttime celebrations with laypeople.
 10. This rule supports reliance on daily alms for sustenance.
-

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2. Matching Questions (10 Questions)

Match the items in Column A with their appropriate descriptions in Column B:

Column A	Column B
Rule 30	Prohibits eating at improper times
Proper Timing	Essential for observing restraint in food
Discipline	Ensured by adherence to meal timing
Medicinal Requisites	Allowed outside of proper meal times
Simplicity	Promoted by restricting meal times
Mindfulness	Reinforced through mindful eating practices
Alms Reliance	Encouraged by observing this rule
Lay Interaction	Must respect proper meal times
Respectful Behavior	Fostered by adhering to meal timing guidelines
Restraint	A key principle upheld by this rule

3. Fill in the Blank Questions (10 Questions)

1. Pācittiya Rule 30 prohibits Bhikkhus from eating food after _____.
 2. Proper meal timing promotes _____ and discipline in monastic life.
 3. Exceptions to Rule 30 include consuming _____ requisites.
 4. Observing this rule fosters _____ in food consumption.
 5. Eating at improper times violates the principle of _____.
 6. This rule encourages reliance on _____ for daily sustenance.
 7. Proper timing of meals reflects _____ in monastic behavior.
 8. _____ practices are reinforced through observing meal time restrictions.
 9. Rule 30 promotes simplicity by discouraging _____ eating habits.
 10. Adherence to this rule supports _____ within the Saṃgha.
-

4. Short Answer Questions (10 Questions)

1. What does Pācittiya Rule 30 prohibit?
2. Why is it important for Bhikkhus to adhere to proper meal times?
3. How does Rule 30 promote discipline and mindfulness in monastic life?
4. What are the exceptions to Rule 30 for consuming food after noon?
5. How does this rule align with the principles of simplicity and restraint?
6. Reflect on the significance of relying on daily alms for sustenance.

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7. What challenges might arise from not observing Rule 30?
8. Discuss how this rule fosters mutual respect between Bhikkhus and lay supporters.
9. How does Rule 30 support mindfulness in daily monastic routines?
10. Why is proper timing for meals considered a form of respectful behavior?

5. Team Paper Presentation Titles (5 Titles)

1. "Mindful Eating Practices: Insights from Pācittiya Rule 30"
2. "Discipline and Restraint in Meal Timing"
3. "Promoting Simplicity and Mindfulness in Monastic Life"
4. "Challenges and Benefits of Observing Rule 30 in Modern Monastic Life"
5. "The Role of Proper Meal Timing in Supporting Saṃgha Discipline"

6. Additional Assessment Components

Reflection Prompts:

- Reflect on the importance of mindful eating practices in your monastic life.
- How does Rule 30 promote simplicity and discipline in Saṃgha relationships?

Quiz Questions (Multiple Choice):

1. What does Rule 30 prohibit?
 - a. Storing food for the next day
 - b. Eating meals after noon
 - c. Consuming medicinal requisites
 - d. Both a and b*Correct Answer: b*
2. Why is Rule 30 significant?
 - a. It fosters mindfulness in food consumption.
 - b. It allows unrestricted eating habits.
 - c. It encourages reliance on daily alms.
 - d. Both a and c.*Correct Answer: d*

Follow-Up Suggestions:

- Practice role-playing scenarios where Bhikkhus explain proper meal timing to lay supporters.
- Reflect on how proper timing fosters simplicity and mindfulness in monastic practices.

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7. Role-Playing Scenarios for Group Discussion

1. A Bhikkhu explains to a layperson the importance of adhering to proper meal times.
2. Practicing scenarios where Bhikkhus manage meal timing during lay ceremonies.
3. Guiding a junior Bhikkhu on the importance of Rule 30.
4. Simulating a Saṃgha discussion on the challenges of observing proper meal times.
5. Handling a situation where a Bhikkhu is offered food after noon and must decline.

8. Reflection Prompts (5 Questions)

1. Reflect on the challenges and benefits of observing Rule 30 in your practice.
2. How does this rule foster mutual respect between Bhikkhus and lay supporters?
3. Discuss how Rule 30 aligns with the principles of simplicity and mindfulness.
4. Reflect on the role of proper meal timing in promoting Saṃgha harmony.
5. What strategies can Bhikkhus use to ensure adherence to this rule?

9. Essay Prompts (5 Topics)

1. The Ethical Importance of Proper Meal Timing in Monastic Life.
2. Simplicity and Discipline: Lessons from Pācittiya Rule 30.
3. Respect and Responsibility in Managing Meal Practices.
4. The Role of Saṃgha Guidelines in Promoting Mindful Eating.
5. Challenges and Opportunities in Observing Rule 30 in Modern Monastic Life.

10. Interactive Group Project Ideas (10 Ideas)

1. Create a schedule illustrating proper meal times and exceptions.
2. Role-play scenarios focusing on mindful eating practices in Saṃgha relationships.
3. Develop a case study analyzing challenges in observing Rule 30.
4. Host a group discussion on the impact of improper meal timing on monastic discipline.
5. Simulate a Saṃgha meeting addressing meal timing practices.

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6. Create reminder cards highlighting the principles of Rule 30.
7. Write a group essay on the importance of mindful eating practices.
8. Design a game to reinforce understanding of Rule 30.
9. Share Dhamma stories emphasizing mindfulness and discipline in eating.
10. Reflect as a group on the benefits of observing Rule 30 in monastic routines.

Reference Books (10 Books for Further Study)

1. "The Vinaya Pitaka" - ISBN: 978-0860132285
2. "Buddhist Monastic Discipline" by Thera Piyadassi - ISBN: 978-1928706246
3. "The Bhikkhuni Vinaya Studies" by Analayo Bhikkhu - ISBN: 978-3902501148
4. "Handbook for Monks" by Ven. Nanaponika - ISBN: 978-8120818941
5. "Theravada Monastic Code" by Thanissaro Bhikkhu - ISBN: 978-1938754043
6. "Vinaya Discipline in Theravada" - ISBN: 978-1899579140
7. "The Light of Dhamma: Vinaya Edition" - ISBN: 978-9382576863
8. "The Path of Purification (Visuddhimagga)" - ISBN: 978-0860132216
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10. "Buddhist Ethics" by Damien Keown - ISBN: 978-0198751946

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

**Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India**

Sādhū, Sādhū, Sādhū.

Acknowledgements Section for the Book:

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author